

Vindiciæ Senectutis,
OR,
A PLEA FOR
OLD-AGE:

Which is
Senis cujusdam CYGNEA cantio.

And the severall points or parts
of it, are laid downe at the end of
the following Introduction.

By T.S. D.D.

LEVIT. 19. 32

*Thou shalt rise up before the hoary head, and honour the face
of the OLD-MAN, and feare thy GOD: I am the
LORD.*

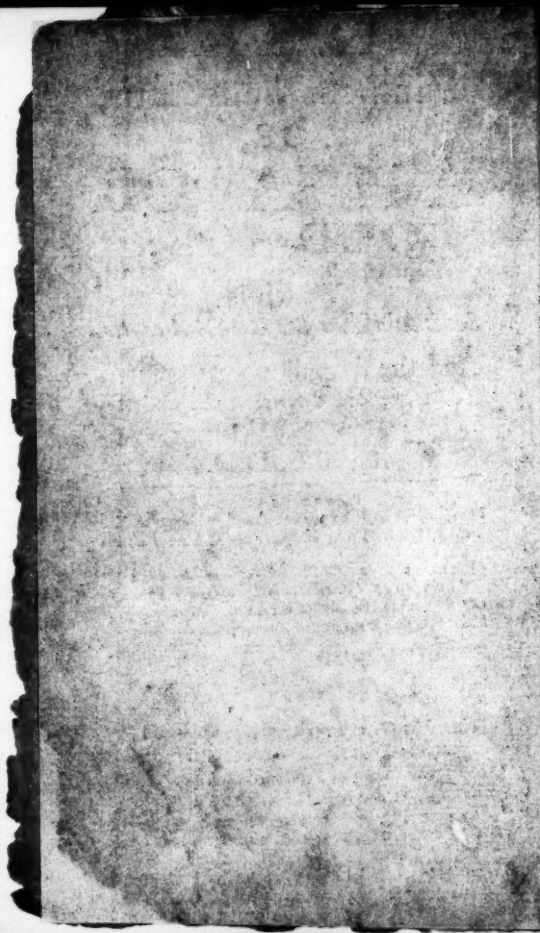
ECCLIES. II. 10. *Child-head and youth are vanity.*

PROV. 30. 17. *The eye that mocketh at his FATHER,
and despiseth to obey his MOTHER, the Ravens of the
Wastes shall pick it out, and the Eagles shall eat it.*



L O N D O N.

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at the white Horse, 1639.





TO THE
WORTHY
AND LIVELY

Patterne of a good Old-Age,
Mr. Doctor CHADERTON,
all the blessed comforts of it,
and after it, everlasting
happinesse.

Reverend Sir:

THe Meditations here
in this Treatise pre-
sented to you, are at
their highest pitch of
ambition, if they may please, that
your judicious eyes (as your

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venient leasure) shall passe over them. I suppose, it will be asked why they solicit you rather then any other, for this favour. It is, first for your many yeares with which G O D hath crowned you: and then also in respect of your experience in your owne particular, of what in this Tract is deliver'd: that is, of G O D S freeing this age from the Imputations cast (in a generality) upon it: and his deyning you above many others, the blessed and comfortable priviledges, of which it is capable, and for which it hath the best helps, and most opportunities. I desire not to be made knowne unto you, It sufficeth, that to me you are

Dedicatory.

are well knowne: and: bat, not by
beare-say (though with that pre-
tious ointment, a good-name
Eccles 7. you are renowned)
but cheefely out of my many obser-
uations, when I was a Student in
the Vniversity, and for a long
time, one of your Auditors. Eve-
ry way you ratifie and make good
this ENCOMIUM SENECTV-
TIS. And therefore yours it is,
and to you it comes, both to bee
corrected and disposed of, in case
it may seeme in any degree, wor-
thy your so much paines. And cer-
tainely, should I cause my thoughts
to range abroad among the Wor-
thies that are knowne unto me;
none would be found that might
A 4 give

The Epistle, &c.

give so ample testimonie to what
you shall heere reade, or be so li-
ving an example of it, as you
your selfe. This (I hope) will excuse
my presumption, and prevaile
with you for your paines in rea-
ding the Discourse, though it
should not with your judgement
for approving it. I beseech the
ANCIENT OF DAIES, to
continue and increase unto you,
the good your many yeeres have
possessed you of; that as they are
found in the way of righteousness,
so they may be to you a crowne of
glory, Prov. 16. and a crowne of
righteousnesse, 2 Tim. 4.

To the Reader.

Courteous Reader, Young or old,



Here is presented to thee
by an Old-Man past his
* great *climactericall*
years, a Treatise of
* OLD-AGE, indited and
pennd by * one who hath attained to
those yeares whereunto hee who
attaineth is accounted * *Wondrous old*,
and dedicated to him that hath almost
attained to * those yeares * beyond
which there is no ordinary reckoning.
The Author in dedicating his Treatise
of OLD-AGE, to a more aged Friend,
imitates the Oratour, who thus saith
of himselfe, * *Being an Old-Man, I*
wrote to an Old-Man of Old-Age. As
the Author by reason of his much rea-
ding, strong memory, profound judge-
ment

* Three-
score and
three.

* D. Sheafe
Preb. of
Windfore
and Rector
of Well-
forde.

* Four-
score.

* An hun-
dred

* *Eras,*
Seculum.

* *Ad senem*
senex de
senectute
scripsi.

Cic de A-
mitia in
proem.

The Epistle

ment and long experience was well qualified and enabled to undertake such a taske, so most wisely hath he made choice of a very fit Patron, who notwithstanding his exceeding great Old-Age, and the small characters in which this Treatise was written, read it without spectacles, and with no lesse prespicacie of judgement then of sight, gave his approbation thereof. If therefore DAIES may be heard, and a testimony given by multitude of yeares may gaine credit, there are * as many as the Divine Law exacteth for witnesse bearing that commendeth this Treatise to thee : and those old enough ; especially the two Elder, who by their many yeares so well imployed, as they have imployed theirs, have attained to great experience, and gained much wisdome ; so as in them this Adage, *multitude of yeares teach wisdome*, is verified. All the three intimated witnesses were *Academicks* together. All of one and the same *University*. * The Dedicatee was * Master of Emmanuell Colledge Cambridge.

* Two or three.

D. Charderton.

* Anno

Dom. 1584

to the Reader.

bridge, within few yeares after the
Author of this Treatise came to Kings
College: yet had this *Author* beene
more then a Bachelour of Divinities
time in the College, before he chose
the *Publisher* hereof out of Eton
choole to the said *Kings College*. A
favour very great in the kinde, and
in the manner of conferring it, most
free. *Possumus ingratus & immemor
esse?* In all humble and hearty gra-
titude is this publicke acknowledge-
ment made of a gracious *Tutors* good-
nesse, by his much bounden *Pupil*.
Gratitude therefore is one inducement,
which hath brought me on to lend an
helping hand to the publishing of this
Treatise, (which is my onely taske.)
But an other and greater inducement
is the work it selfe: both in regard of
the subject matter of it, which is OLD-
AGE, and also in regard of the exqui-
site manner of handling it, it being per-
formed by an *Old-Man*, who hath
written hereabout what experience
hath verified in himselfe. For hee
himselfe is a lively image and repre-
sentation

* Sixteene
yeare.

The Epistle

*Seneſſus
 nos ab im-
 pulſuſſiſſiſ
 miſdominiſ
 liberat vo-
 luptariſſiſ
 gula im-
 ponit mo-
 dum: libi-
 dinis fran-
 git impe-
 tus: angel
 ſapientiā:
 dat matu-
 riora con-
 ſilia, &c
 Hier Pro-
 em 2. lib
 Comment-
 in Amos.
 Gracies
 natu, cyz
 neuu neſ-
 cio qui,
 & ſolito
 dulcius ce-
 cinerunt
 Hier epiſt
 2 ad Ne
 pot de vita
 ſer.*

ſentation of that true *Old-Man* which
 he deſcribeth, and whom hee doth
 vindicate and defend from the undue
 calumnies of youth. If any imagine
 that *OLD-AGE*, as it bringeth feeble-
 neſſe upon the body, and upon all the
 parts thereof, ſo it blunteth the under-
 ſtanding, dullerh the wit, weakeneth
 the memory, and much impairerh all
 the powers of the ſoule, I referre him
 to *S. Hierom*, who in that very place
 where he granteth the forementioned
 bodily infirmities and other like to
 them, to be incident to *OLD-AGE*,
 ſets downe theſe good things to abide
 in it and with it: *It keepes us from plea-
 ſures, the moſt impudent maſters: it putteth
 a meane to appetite: it ſubdueth the vio-
 lence of luſt: it increaſerh wiſdome: it
 giues more mature counſell, &c.* And
 in another place he giveth us a cata-
 logue of many heathen men, who be-
 ing very old, and neere to death, ſang
 their *Swan-like* ſongs more ſweetly then
 they were wont in younger yeares. The
 Author of this Treatiſe hath given us
 a larger catalogue, not only of heathen
 men,

to the Reader.

men, but also of holy men, Gods wor-
thies, who in their OLD-AGE have
beene endowed with excellent and
eminent abilities, especially of mind:
which he sheweth, that if it so fall
out as is objected, it is in such an OLD-
AGE as followeth upon distempered
youth, and disordered manage: but
where former yeares have beene tem-
perately ordered, and well imployed,
OLD AGE, though somewhat debi-
litated in bodily strength, will prove
vigorous in the indowments of the
soule. Of such an Old-Man speaketh
an ancient Poet to this purpose,

His foot in pace is slow:

His wit doth swiftly flow.

This our Author hath oft most truly
and justly observed, that the defects
which befall OLD AGE, are occa-
sioned for the most part, if not altoge-
ther, by the disorder of younger
yeares. Yea the distemper of youn-
ger yeares is (to speake according to
the course of nature) an especiall
cause that so few, even of those who
grow bearded, attaine an hoary head:
which

The Epistle

Prov. 16.
31.

*Cic de Se-
nect.*

*Senectus e-
orum quia
adolesceni-
am suam
honestis
artibus in-
struxerunt
etate fit
doliior, us
trior, pro-
cessu tem-
poris sapi-
entior, &
veterum
studiorum
dulcissimos
fructus me-
tit. Hier.
ad Nepot*

* *xxxv*
Devisit
vulzrat di-
midiauit.

which (as the Wise-man hath we²³
observed) is a crowne of glory, if it^{* li}
found in the way of righteousness. By
therefore that wrote much in com-
mendation of OLD AGE put in the
proviso, Remember that I praise the
OLD-AGE which is settled upon
foundations of youth : meaning the
youth which hath beene well pass-
over. For, as an ancient Father long
since said, and that upon his owne ex-
perience, The OLD-AGE of them who
have furnished their youth with science
is made by continuance the more learned
by use the more ready, by proce^{ss}e of time
the more prudent, and reapeth the mo^{re}
sweet fruits of former studies. It much
refleth in men by well ordering their
tender and flexible age, yea and their
more stable and settled yeares follow-
ing thereupon, both to attaine unto
OLD-AGE, and also to make that
OLD-AGE wherunto they attain
more joyous, and glorious. It is said
of a wicked man (Job. 21. 15.) The
number of his daies is * cut off in the
midst. And to like purpose (Psal. 55.
25.)

to the Reader.

we 23.) *Bloody and deceitfull men shall not
if it live out halfe their daies.* For some
By gluttony, drunkenness, whoredome
and such kinde of distempers bring
in the mortall diseases upon themselves, and
thereby hasten death: others doe the
like by immoderate passions, as love,
griefe, feare and such like: others by
too much carking, watching, fasting,
dances-taking, and other such excesses
destroy nature: others by quarrells
and duells cause themselves to be cut
off before their time: others by cast-
ing themselves upon desperate at-
tempts shorten their daies: others by
capitall crimes, bring themselves un-
der the Magistrates sword which cuts
them off: others by laying violent
hands upon themselves, prevent the
time which otherwise they might have
lived: others by notorious finnes
provoke the Divine Justice to take
them away by an extraordinary judge-
ment. In these, and other like re-
spects wicked men may be said *dimi-*
diare dies suos, to cut off their time in
the midst, or not to live halfe their
daies,

*Targum

לֹא יִחְיוּ

פְּלִיטוֹת

Non vide-

bunt dimi-

diu die-

rum suorū.

The Epistle

daies, namely which they might otherwise
wise have lived (according to the
course of nature) if they had not fal-
len into such exorbitant courses. Thus
many keepe themselves from OLD-
AGE. Yet it cannot be denied but
that sundry wicked ones attaine there-
to. Experience demonstrates as much.
For howsoever OLD-AGE be pro-
mised as a blessing onely to the Right-
eous, yet it is permitted to wicked
ones; but as a curse through their
base thereof. A curse I lay, both
others and to themselves. To others,
in that the longer they live, the more
mischiefe they doe. To themselves
this world, and in the world to come.
In this world every day they multiply
and aggravate sinne, and so make them-
selves the more odious to God, Angells
and good men; whence it cometh
to passe that their name rotts; it is
like a rotten, putrified carrion, the lon-
ger it lieth above ground, the more
noisome and stinking savour it sendeth
forth. In the world to come their tor-
ment shall be increased according to

Pro. 10. 7.

to the Reader,

er the multitude and hainousnesse of their
the sinnes, Old wicked ones after their
tal beardnesse and impenitent heart, trea-
husure up unto themselves wrath against
p. the day of wrath. Such Old Men are
but like to the old Serpent. OLD-AGE,
er is spoken of in the ensuing Treatise
uch is proper to the Righteous. It is the
ro observation of sundry of the ancient
gh Fathers, that Abraham the father of
ked the faithfull is the first that in sacred
ir 2 Scripture is called an Old-Man. To
h to him it was promised as a blessing
ers, (Gen. 15. 15.) and in that respect his
ore OLD-AGE is stiled a good Old-Age
s in (Gen. 25. 8.) Thus to take OLD-AGE
pe, (seperated from the accidentall im-
ply perfections thereof, such as arise not
em- simply from OLD-AGE, but from the
ells former and present wickednesse of
eth will old-men) OLD-AGE is one of
t is the pillars wherewith polities are
om supported. Who knowes not that
ore a Senate or Counsell of State is a
eth principall stay of a State. Now a Se-
or- rat useth to consist for the most part
g po of Old-Men: who by reason of their
the

B age

Rom. 2. 5.

Rev. 12. 9.

*Ante A.
brabam
nullus est
appellatus
senex. Hier
comment.
in Zac. 2.
Sic Orig.
in Isa. 11.
Hom. 11.
nam non
Bona Se-
nectus.*

The Epistle

Numb. 8.
25.

Deut. 17.

2 Chron.

19. 8.

ITUD *

curis pui

Consilium,
ratio, sen-
tentia, ni-
si essent in
senibus

non sum-
mum con-
siliū Ma-
jores nostri
appellasset
Senatum.

Cic. de Se-
nell.

Nomen &
etatis mi-
te senatus
habet. O-
vid lib. 5.
Fast.

age and place are called *Seniores*, *Elders*. In the Law we read that *Levites* having served in the house of God till they were fiftie yeares old (at which time *OLD AGE* beginneth) were to goe to their Cities, there to dwell as *Judges*. The Jewes had their * *Senat* or *Counsell*, whereunto Christ alludeth (*Mat. 5. 21.*) in this phrase, *shall be in danger of the Counsell*. This Counsell consisted of *Old-Men* called *Elders*, of whome some were Priests, some Levites, some Nobles, most of them, if not all of them, *Old-Men*. So the Romans and others had their *Senate* of such. Hereupon the Oratour makes this inference, *If counsell, reason, and judgement were not in Old-Men, our Ancestours would not have called the highest counsell a Senate*. Yet further to prove that the Ancients are a staffe and stay to a State, the Prophet (*Isa. 1. 2.*) putteth them into the ranke of such staies as in judgement are taken away, and upon the taking away of whom, a state falls to ruine, as a Tent falls flat downe if the

pole

to the Reader.

pole by which it is supported be taken away. See the difference betwixt the counsell of *Old-Men* and *Young-men* in *Rehoboams* case. Not without cause therefore is it said, *wise heart of Old-Man is of better use then many Young-men.* For (as another Poet said of an Old-Man,) *He knoweth many and those ancient things too.* On this and other like grounds, *OLD AGE* hath in all ages beene much honoured. So it was among the *Hethen*: so much more ought it to be among Gods people. The Lord himselfe giveth this charge (*Lev. 19. 32.*) *Thou shalt rise up before the hoary-head; and honour the face of the Old-Man; and feare thy God.* This last clause (*and feare thy God*) sheweth that our feare of God, who is invisible, is testified by our reverence to those that visibly beare his Image, as *Old-Men* doe. For God himselfe is stiled (*Gen. 2. 9.*) *the Angel of faces;* and the haire of his head is said to be like pure wooll, that is white, not spotted; not stained; not soiled; such as the haire of *Old-men* useth to

1 King. 12
6, 7.

Hom. 2. 1.
as a' d' 2.
as a' d' 2.
as a' d' 2.

Eurip. in
Androm.
Androm.
Androm.

Hom. Odyf.
B.

" Magna
fuit capitio
quendam
reverentia
cani Ovid.
1. Fast.

The Epistle

*Verusti di-
crum casu-
ries descri-
bitur can-
dida, ut a-
tari longi-
tudo mon-
stratur.*

*Hier. com-
ment. lib. 8.
in 2. ca. 24.*

*ad adaptu-
dinem.*

*Occidit mi-
seros crä-
be repetita
magistros.*

Juvenal.

Sat 7.

M T. Cic.

be. In allusion hereunto, S. Hieroni
saith, that the haire of the Ancient of
daies is described to bee white, that
length of daies may be declared thereby.

So pithily and plentifully hath the
Author of this Treatise here presen-
ted to thee, handled this point, both
Vindicatively, in freeing OLD-AGE
from all undue imputations against it,
and also *Encomiastically*, by setting
out the comelinesse and excellency
thereof, as to speake any more there-
about, would bee *allum agere*, to
preach over the same Sermon againe,
yea (as it is in the proverb) to
for *Cole-worts twice seä* before you,
which is counted as loathsome as death
it selfe.

There is a Treatise of OLD-AGE
of old time written by * the purest
Latinist that ever spake, or wrote:
for the elegancy of stile, for the solid
matter of that Treatise, and for many
other ornaments wherewith it is dec-
ked, it hath ever beene highly accoun-
ted of, and learned in most Grammar
schooles: yet as farre as divine lear-

King

to the Reader.

ning excels humane, as farre as a judicious Divine may goe before a learned *Philosopher*, so farre is this Treatise here tendred to thee, to be preferred before that. If the *Orator* said truly of his Treatise. *The making of this Booke was so delightfome to me, as it did not onely remove all the troubles of OLD-AGE, but also made it easy and pleasing.* much more truly and justly may the Author of this Treatise say the like of his. A Preachers frequent and serious meditating and ruminating on that which hee is to preach to others doth oft very much affect him before hee utter it, in uttering of it, and ever after. How much more when hee sets his after thoughts upon it, and more accurately reieweth it for the view of all that desire to have their meditations helped about this excellent subject, *OLD-AGE*. For my part I heartily thanke God that I came to such a thorow view thereof, as I have had; and with all (as *David* blessed God and *Abigaile* in the same cause) I heartily thanke

Mibi quidem ita jucunda confessio bujus libri fuit, ut non modo omnes abstergeris senectutis molestias, sed effeceris mollem etiam, et jucundam senectutem.
as dicitur in psalmo
psal. 91. 14.

Eurip. in Hyp. pol.

Secunde cogitationes sapientiores.

1 Sam. 25. 32, 33.

The Epistle, &c.

the *Author* (my Ancient good Tutor, to whom for all the good I receiv'd in Kings College Cambridge, under God, I owe all the praise) this *Author* I heartily thanke for vouchsafing to communicate to his unworthy Pupil these his labours. So well I approved this Treatise in my judgement, such profit, sweetnesse and comfort I have found and felt in reading it over againe and againe, as I could not but doe my best to bring it forth to that publick view which now it is brought to. Now I bow my knees to the *Ancient of daies*, that, as hitherto he hath done, he would yet longer and longer continue to preserve the two good *Old-Men* (the *Author* of this Treatise, and his Friend to whom he hath dedicated it) to be mirrours of such an *Old-Age* as in this Treatise is set out, that in and by their example and patterne, what is here written of *Old-Age* may be verified and ratified.

Black-Friers
London. 26.
Aug. 1538.

WILLIAM Gouge

The Author to the Reader.

Generous Reader,

Doe willingly give thee
an account both of my
first thoughts and in-
sensations, and also of my
proceedings in the en-
suing discourse. I have
conceive of them. yet to reason, know
thy selfe, is said to be a voice from hea-
ven, and ever hath it bene held for an
high and necessary point of wisdom; as
contrarie wise, nothing comes neerer to it
then a madd, sottish, and Nabal-like dispo-
sition, then ignorance in this case. Know
you not your owne secrets, saith the
Apostle.

• 2 Cor.
13.5.

Many there are that with great la-
bour, and large expence, and various

hazard of their lives, travell into the remote parts of the world, onely out of a desire to know them, and yet know little of their owne countrey: others, that search curiously into the pollicie of forraigne kingdomes, ignorant (the meane while) of the state of that in which they are natives. Some againe are busie priers into their neighbours houses and affaires, never taking notice how it stands with their owne at home, all with shame enough, in that they are lesse carefull of what more neerely concernes them. A mans proper and neerest home of all, is himselfe.

The consideration hereof caused me to looke backe to the sundry passages of my life past, and to fixe mine eye on my present condition, being now farre gone in yeares: and in this Meditation, I fell upon a serious thought of my Old Age: at, what the discomforts of it are, that so I might adresse my selfe to seeke after that remedy: what good I may finde in it for comfort to countervaille the evils it brings: and lastly, what opportunities it may afford me, for my present and future happinesse. Having, as I

re- thought, found something by this enqui-
of a ric, I was willing my pen should helpe
de of my memory: and so my paper was my
arch forer for it. Thinke not I doe it out of
igne that itching humour, a Scire tuum
ile) nihil est, &c. No, being conscious to my
na- selfe of my emptinesse, I have ever (in
into privatest places of my abode) said b with
ne- the Poet, Hæ latebræ dulces. Take this
heir rather for the true cause of my suffering
in the discomfite to come abroad, To impart to
more others what we have thought of and la-
oper boured in for our selves, is (especially when
it passes not immediatly from the partiall
e to hand of the Author, but hath approbati-
my on from others more judicious) a thing
my usuall, not discommended, no not in these
gone scripturient times, and in my opinion, it
fell sorts well with society; for, Bonum est
ge: natura sua diffusivum, & usu, quo com-
at so muniis, eò melius, Every good thing is
after naturally communicative, and in use, the
find more common, the better, and more profi-
table.

por- If any shall thinke the subject of which
sent I have made choice to be but mean, and
as unworthy of my so many lines in writing,
it, and

• Pers. Sat.

1.

• Horat.

• IUVEN.
Sat. 9.

and his so much paines in reading; I would offer to his consideration these three things. First, touching the contempt of this age, how great and common a sin it is. Secondly, what need men in yeares may have, in respect of some bodily defects, of inward comforts, as of a staffe to support them, that so they may passe on to the end of their race with patience. And lastly, whether it will be lost labour, timely to minde young men of the evils, which not pretended, will dogg them to the age, towards which they securely passe along; and which is so such (as one termes it) non intellecta senectus. Sure I am it is now no lesse needfull, then it was in Salomons time, to reprove them for their rejoycing in their youth, &c. and to forewarne them of their account, as Eccles. 11. also to counsell them even in the daies of their youth to remember their Creator, Eccles. 12.

Let no man thinke that this Treatise is onely for OLD-MEN, chiefly it lookes towards them: yet every age, once come to yeeres of discretion, may haply by it be put in minde of some thing or other, that

will

will concerne it for the present; and if
G O D blesse them with long-life, the
benefit of it may be the greater. We may
say of it, as the Poet doth in another
case. *Aequè neglectum pueris, seni-
busque nocebit.*

And so, gentle Reader, thou hast my
reasons (such as they are) for my under-
taking this taske. If thou dislike them
not, then reade on.

• Horat.
Epist. lib. 1.



The Introduction to the whole Discourse.



N Old-Man, though but
meanely learned, may treat
of OLD AGE, out of some
experience, feelingly: and in
that respect, may be the more
fit to discourse of this subject.

On which I do not find that many have lighted
among Divines, very few. Some Heathen
Writers have professedly handled it: and from
one of them I take my aime: yet with this
maine difference, that whereas the most lear-
ned among them, doe ascribe all to the gui-
dance of nature, and the precepts of Philoso-
phy (which, whosoever followes, saes one
shall be sure smoothly to passe thorow all the
troubles of this life) the Christian proceeds by
a better and safer rule, by that a most sure
Word of GOD, to which we must take heed,
as to a light that shineth in a dark place: to
wit, in that darknesse wherein all the Gentiles
walked, till the great light shone unto them.
GODS Law must direct us how to walke,

Difference
betwixt
Theolo-
gicall and
Philoso-
phicall
Tractates.

^a 1 Pet. 1.
19.

^b Esa. 9. 2.

and his Promises in the Gospell, what to be-
leeve, if we will rightly judge of this or of any
other part of our pilgrimage, and take a sure
course for the avoiding of the troubles, and
enjoying the comforts of every of them,

I make not the strangers from the covenants
of promise our judges: yet when they come in
as witnesses to Divine truth, the authentick
testimonies of the Scriptures, I reject them not

But heere it will be necessary, before we pro-
ceed any further, for the stating of the matter
in question, to determine what we meane by
OLD-AGE: and then also, whether our
plea be for the age of Old-men, or for their
persons.

Touching the former; In these our daies;
OLD-AGE is not to be measured by the
yeeres of the most ancient before the flood.
We are now in this respect, but as dwarfs to
them, or as pigmies: *bipedales*, two foot-high,
as the Psalmist speakes, our life is but
estivaria, of a hands-breath in comparison.
Which made *d Jacob* to confesse and com-
plaine that his daies were few, and that he had
not attained to the yeeres of the life of his fa-
thers, in the daies of their pilgrimages: *Job* al-
so to say, *Man that is borne of a woman, is of few*
daies. And it is certaine that we live now scarce
the tenth part of their time. Our life in this
old-age of the world, is short, compared with
the yeeres of many bruit-beasts, if we may be-
leeve *Hesiod*, who makes the Crow to live
thrice so long as man, the Hart foure ages of
the

How hu-
mane te-
stimones
to be used

What
Old-age is

• Psal: 39.
5, 6.
• Gen. 44.
9.

• Cap. 14.

**Different
account of
yeares.**

**In p^refat.
in libros de
Agric^{ult}.**

**• Psal. 90.
10.**

the Crow, the Raven three of the Hart, the
Phenix nine of the Raven. But *Plinie* by whom
Hesiods conceit is reported, and *Aristotle* him-
selfe, who allowes no animal a longer life then
man, excepting the Elephant, do account this
an idle and vaine fiction. *Plinie* writes of one
that lived 150. of another which lived ten
above that, a third, 200. another 300. and so
he goes on to an incredible number of yeares.
But in the same place (to make what he had
said good and true) he tells us, that a yeere was
not the same to them that reported these
things, which it is to us. Some among them
determining one whole yeere by a Summer,
and another by a Winter: some by three
moneths, as the Arcadians, some by one
moneth, as the Egyptians. But these are
uncertaine reckonings. *Hippocrates* makes
the extreamest age of man to be 80. *Varro*
saith, *Annus octuagesimus admonet me ut sarchi-
nas colligam, antequam egredior e vita*, my yeere
80 (saith he) calls upon me to trusse up my
fardles, and to be ready for my departure.

To leave these also. The Psalmist hath gi-
ven us the truest direction, as for our setting
the bounds of a mans life, so likewise of O 1. p.
A G B. • The time of our life is threescore
yeeres and ten ordinarily he meanes, and in a
generality, or with most men that come to
this age: for in the particulars, the diversity
of constitutions doth make a great difference,
and further he adds, that if any man live to
80. that age is accompanied with many affli-

sions, there expressed by labour and sorrow. I am not ignorant, that some Physicians make three parts or degrees of Old-age, one from 50 to 60. another from 60 to 70. and the last and extreamest, from 70 to the decrepitude. But I follow the Psalmist, and from that place I gather, that we may reckon him for old, that is come to 60. for the 70. is made the terminus or period of mans life. *¶* One saith well, *Senectus, lassæ non fractæ etatis nomen est.* the word (*Senectus*) imports a wearied, not a broken age.

Now in the next place, to the question, whether men themselves, that are in yeeres, or the age, be the subject of our defence: I answer, the age, and not alwaies the person, who may be old, and yet not the OLD-MAN wee speake of. There are many that in the former part of their life, have wasted their ratiōnall powers, in lewdnesse, or at least in idle extravagant courses. These are not OLD-MAN rightly so called: nor (indeed) men at all: but (as *ᵃ* th' Apostle termes them) evill beasts and slow bellies, such, *ᵇ* having lived in pleasures, were dead while they lived: their Sun is gone downe at noone, *ᶜ* as the Prophet speakes, their old-age is past, before it comes. They are the same *ᵈ* S. Jude mentions, and calls corrupt trees, twise dead, and plucked up by the roots. Honourable age (*ᵉ* saith the Wiseman) is not that which stands in length of time, nor that is measured by number of yeeres: but wisdom is the gray-haire to men, and an answerable life

Degrees
of old-age

ᵈ Seneca.
Epist. 26.

What old-
men here
intended.

ᵃ Tit. 1. 12.

ᵇ 1. Tim.

5. 6.

ᶜ Jer. 23.

9.

ᵈ Ver. 12.

ᵉ Wisd. 4.

8, 9.

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b 1. Tim. 5. 6.

c Jer. 21. 9.

d Ver. 12.

e Wild. 4. 8, 9.

Lib. 30.
novel.

De bre-
uitate vi-
te.

Epist. 40.

Ovid.

Fast.

lib. 1.

The parts
of this
Treatise.

is Old Age. ¹ S. Gregory tells us that the Scripture calls not them Old-men, which are come to ripeness by length of time, but them which by gravity become such. *Non est quid quæquam propter canos & rugas, &c.* Thou seest not old-age (² saith Seneca) whensoever thou beholdest gray-hayres and wrinkles: he that has no more to proove him an old-man, may be gramed to have beene long, but not to have lived long: for the part of our life all spent, is time and not life. *Puer centum annorum* (saith ³ S. Bernard) *maledictus est.* Hee that hath lived an 100 yeeres and is still a child, is of a cursed condition. And the Poet to one unworthy to be called an old-man, *Nequitia est quæ te non finit esse senem*, thou mightest be counted an old-man; wert thou a good man. The cause of such men therefore I undertake not: but the age I would free from the wrong done to it, and vindicate its right, by proving that in it a man may be (though alwayes he is not soe) more happy then in any of the other ages.

I doubt I shall be thought to stay too long (if not to dwell in the porch of my house) therefore I will now shew you the whole frame of this my building, and lead you into the severall roomes of it: and then hold you a while if I may, in the view of them.

First, you shall have the frivolous complaints taken up many times by foolish Old-men themselves: and the accusations brought in by others against this age, with the answers thereunto.

thereunto, in the first Booke, which consists of
four severall Chapters,

The First proves that Old-Age is not dis-
abled for ACTION.

The Second answers the objections tou-
ching its uncapableness of pleasures.

The Third shewes, that it is not so weake
in age as is thought.

The Fourth and last Chapter makes answer
to the imputation of its being neere to death.

Secondly, I offer to consideration, the dignity
of this age, in respect of sundry priviledges,
in the second Booke.

The First Priviledge is, its being the store-
house, or treasury to receive and keepe what-
ever good in the afore-going ages hath beene
brought in. Chap. 1.

The Second, is opportunities and helps, by
long time afforded for a greater measure of
service. Chap. 2.

The Third, Honour above other ages,
Chap. 3.

The Fourth, Vacancy for private devotion,
Chap. 4.

And Lastly you have the conclusion, con-
sisting an exhortation, or admonition to the
uncapable ages. Chap. 5.

I trouble not my selfe nor my Reader, with
any further minings or subdivisions: because
it is but a Discourse.

C

A



A Preface to the first Booke, conteyning accusa- tions, and complaints against OLD-AGE.

Discon-
tentednes
at ones
estate.



O complaine grudgingly or
contentedly of the afflictions
and miseries of this life, or
frame accusations against
time in which they befall
is the property of ignorant
wicked men; of such as have no true knowledge
either of God, or of themselves and their
condition. When any querimonies of this kind
sound in our eares, we may seeme to heare
voice of Cain, repining against God and his
proceedings. My punishment (saith he)
greater then I am able to beare. Or of the
raelites murmuring in the wilderness, by ac-
tion of every want or distresse. Cain should
have complained of the sinne he had committed
that is, of himselfe who had so unnaturally
treacherously, so wickedly slaine his right
brother Abel. And the Israelites should
knowne and considered that their want and

• Gen. 4.

13.

afflictions in the desert, were from the hand of their gracious and loving God, of whose love and care of them, they had not long before so joyfull experience in their miraculous both deliverance out of Egypt, and preservation at the red-Sea: all which (had they not beene more then unthankfull) would have beene fresh in their remembrance. They should have considered likewise that those afflictions were not punishments so much as fatherly corrections by which they were to be schooled and nurtured; being as yet a rebellious people, unfit and unworthy to become inhabitants in that happy land of Canaan. Both Cain (I say) and that people should have turned their complaints and accusations against themselves. And so all men, of what age soever, when the infirmities of this miserable life lye heavy upon them should looke backe to the first punishment of the first transgression. In the sweat of thy face thou shalt eat thy bread, &c. And againe, Dust thou art, &c. And also to their inbred corruption and manifold actual sins they should have had an eye, because they had deserved the afflictions of which they complained, as they are punishments, and did necessarily require them as fatherly chastisements.

And this one consideration might stop the mouthes of those complainers, whether they be such as before they come to this age (having studied for some exceptions against it) fall into a false account of it; or Old Men themselves, unworthily so called, which are ever whining and complaining of their onus Aetna gravior (so

Com-
plaints
should be
against
ones selfe.

they tearme it) a burden forsooth that lyes hea-
vier then the hi'l ~~et~~na upon their shoulders:
as if the multitude of yeares were the cause of all
miseries.

But let them goe on, both the one sort and the
other, and not spare any one of the imputations,
wherewith commonly they load this age, which is
the end or period of mans pilgrimage; that so
we may see whether there be any soundnesse of
truth or reason in them.

Vin-



Vindiciæ Senectutis,
OR,
A PLEA FOR
OLD-AGE.

BOOK I.

CHAPTER I.

*Which conteynes the first imputation,
and the answer thereunto.*

Hey disable this age
first for employment
in the necessary af-
fares of this life: as
it men farre growne
in yecres, were altogether unpro-
fitable

i. Com-
plaint.
Old-age
makes un-
fit for im-
ployment.

Ans.

1. De-
baushnesse
of youth
causeth it.

*Cic ad Se-
natum post
reditum.

*De ordi-
ne vite.

fitable both in respect of God and men. And is it so? are wee in Old-age quite worne out and good for nothing? certainly when any fall into such a debaushnesse, they may thanke their younger yeares for it. For the proverb is true, *Frigere durum est, qui cadit juvenis, senem.* A hard thing it is to make him stand firme in Old-age that fell in youth. *Quis ullam spem ullius boni habebit in eo, cujus primum tempus atatis fuerit ad omnes libidines divulgatum.* Who (*saith one) can have hope of any good in him, whose first yeeres have beene spent in all manner of lusts and luxury? *Senes in melius mutari ab inolita vitiorum consuetudine difficilimum est,* (sayes ^bS. Bernard.) Hard it is, Old-men after long continued custome in viciousnesse, to be reformed. The

young

young-mans intemperance must beare the blame of his deficiency when he is in yeeres. His idlenesse in youth, and wast of imployment then, in honest and profitable courses, is the cause of his inability for action when hee is aged. I except here the deficiency that comes by sicknesse, or any other accident, which may and doth enfeeble the youngest and ablest body, as we see by daily experience. But if it stand thus, why is Old-age blamed for that which younger yeares bring upon it?

2. Many things which debilitate old-age, do the like to youth.

Howbeit wee here stand upon our deniall, and doubt not to say that elder yeares are best fitted for the greatest and most important employments, and that when the former ages are brought into comparison with this, it may bee

3. Elder yeeres best fitted for best imployments.

* Eurip in
Androm.

Great
things
done by
old-men.

1. Moses.

* Deut. 34

7.

truly said, ^c Αἰὲς γῆρας κορυφαίον ἐστιν, An
Eagles old-age is better then the
youth of a Lark. And to this par-
pose one saith more plainly, *mul-
tis juvenibus antestat senex, cui mens
adeft generosa.* An Old-man of
a generous disposition, is to bee
preferred before many young-
men.

If wee should deny this, expe-
rience in sundry examples would
confute us. The examples (I say)
of not a few worthies, who in ex-
treame age, either by their natu-
rall constitution, or by their so-
briety and temperance in the for-
mer part of their life, or by Gods
hand and speciall working in
them, have beene fit and able to
mannage great matters. * *Moses*
lived to 120. and then his eye
was not dimme, nor his naturall
strength abated, and how wise,
valiant,

valiant, and industrious a captaine
 was he so that people & how faith-
 full also to God in a service so
 difficult, that when he considered
 the weight of it, and cast his eye
 from it to himselfe, he drew back,
 as wee know; * Who am I that I
 should goe to *Pharaoh*, &c. Be-
 hold him in the 31, and 32. Chap-
 ters of *Deutrenomie*, how hee
 carryes himselfe towards *Ioshua*,
 in putting courage into him, chap.
 21. verse. 7, 8. and towards the
 Priests and Elders, Ibid. v. 9, &c.
 towards the whole people also
 throughout both the Chapters,
 and ye shall find him, even then,
 immediately before his death, ex-
 traordinarily strong, active, and
 every way able for that great ser-
 vice. † *Ioshua* died at 110. and
 immediately before how did hee
 bestir him, in that his farewell-
 speeche,

* Exod. 3.
 11.

2 *Ioshua*.
 † *Josh* 24.

3 Caleb
 4 Jos. 14.
 10, 11.
 4. Cyrus.

4. Agesi-
 laus.

6. Gorgius
 Leontinus.

speech to settle the people in a resolution to serve the Lord, to forsake the false gods, and to knit their hearts to God. ^d *Caleb* at 85. was as able both for warre and government as when hee was but of 40. yeares. *Cyrus* lived to a great age: yet when he died, in his last words he professed that he felt himselfe at that time no weaker then in his youth. It is said of *Agesilaus*, that being extreemly old, hee was seene in winter to walke bare-foot, and without his garment, that hee might be a patterne of patience to the young men. *Gorgius Leontinus* that had *Isocrates*, and many others of rare wit for his schollers, being asked when he was aged 107. why hee would live so long; answered, *Quia nihil habeo, quod senectutem accusem*: because (said he) I have nothing

nothing whereof to accuse Old-age of. &c. *Fabius Maximus* we read, that being very old, he quit himfelfe in warre, as when he was young: and that he was *Augur* 62. ycares, being of ripe age when he entred that office. *Isocrates* was of 94. when he wrote that *Panathenaicum*, and lived after it 5 ycares. *Plato* at 81. dyed with his penne in his hand. *Sophocles* wrote tragedies in his dotage, if his sonnes might have beene beleevd. *Massariffa* the King of *Numidia*, at 90. went barefoot and covered not his head for any raine or cold. Wee may not paffe by that worthy Patron of Old-age *CATO MAIOR*. *Plinie* sayes of him, that in his last dayes he was *optimus Orator*, *optimus Senator*, *optimus Imperator*. A most eloquent Orator, a most wise Senator and

7 *Fabius Maximus*
• *Plin lib. 7*
cap. 48.

8. *Isocrates*
9. *Plato*.

10 *Sophocles*.

11. *Massariffa*.

12. *Cato Major*.

and a most valiant and compleat
Generall, touching whom also
it is a strong prooffe that he had an
able body, and was really industri-
ous in Old-age, in that even then
he learned the Greeke tongue,
that most copious and hard lan-
guage. A tedious task for such
men: children being for this more
apt, both because they may be
forced to it by discipline, and in
regard of their flexiblenesse for
pronuntiation. Whence is that
proverb, *senis mutare mores*, no-
ting a difficulty if not an impossi-
bility of bringing Old-men to the
childes yoke. In all these exam-
ples, *studiorum agitatio, vite aequa-
lis fuit*: that to which their studies
had for many yeeres been accusto-
med and framed, went along with
them to their lives end. Even as
the course of waters in rivers or
streames:

streames: the simple rustick that beholds them gliding along, conceives that the channell will soone be dried up, which notwithstanding holds on in its wonted course. So some ignorants when men are growne old, suppose they have spent their store, and that all is at an end with them, but they are deceived. For by long use the agitation of their wits, studies and actions, becomes naturall to them, so that the current cannot be stopt.

But for the further manifesting of this point, it would be considered, what the workes are in which men may profitably bee employed in this life. Wee will take it as granted, that they are either publique or private. Let us looke into them: but first in the generall,

We

** Rusticum
expectat
dum defluit
annus, at
ille labitur,
&c. Horat.
Epist. lib. 1*

Old-mens
abilities
in the gra
ces of the
mind.

Prov. 20.

29.

Abilities
of the
mind, the
best.

The soules
excellency

Wee may not thinke that these
affaires are managed by bodily
strength and agility (^bthe young-
mans glory) so much as by the
vertues and graces of the minde,
the crowne of elder yeeres. An
Old-man sees better a farre off
then a younger. So by the in-
ward eyes of his minde, he rea-
ches further then the other, both
backward through experience,
and forward by providence and
forecast.

What shall wee thinke; is the
body made of the dust of the earth,
and so judged thither to returne,
of greater use and ability then that
immortall substance, and farre bet-
ter part of man, the soule: that
soule by which the body (before
but as a livelesse statue or image)
receiv'd life, when by the Spirit
of God it was breathed into it:
through

through which also man became the principall living creature, being furnished not onely with life, but sense and reason, and with all the indowments that might make him like to his Creator: that soule, the losse whereof our Saviour tells us can no way be recompensed: the soule which Physitians define to bee *principium & causa functionum viventis corporis*: the original and cause of the functions or offices of the living body: Certainly the body to the mind is but a meere instrument, no more then the axe or the hammer to the carpenter.

Is want of bodily strength any great disparagement? why, God gives this strength often to the wicked whom he regards not, and many times more then to his deere children. Yea, many brute beasts,

as

Abilities of the bodily comon to wicked and to beasts.

** Homil. ad
pop. 40.
tom. 4.*

as the Lion, Hart, Elephant, Bull,
Camell and some others, go farre
beyond men in this gift. ** Chry-
sostome* therefore expostulates with
such as are proud of their bodily
strength in this manner. Art thou
strong and lifted up in regard
thereof? I tell thee that the thing
whereof thou vauntest is base:
for the Lyon is bolder then thou,
and the Bore stronger: yea, rob-
bers, theeves, and ruffians, and
thine owne servants doe herein
excell thee, and dost thou then
count this a thing so much to be
esteemed? And as for agility and
swiftnesse, wert thou as nimble as
Asael, yet the Deere and Hare
would out-runne thee.

*Mans glo-
ry where-
in it con-
sisteth.*

God hath made us men: and
therefore extreame folly it is to
boast of that, or to make any great
account of it, wherein the very
beasts

beasts goe before us. God hath made us Christians: let us know our place and condition, and not think that the want of such things as the Heathen have excelled us in, doth disable us to doe our Creator service in whatsoever calling. Let us observe the counsell of him that advises us, when we have this bodily strength, to use it: when it leaves us, to count it no great want or losse.

• Cic de Senect.

• The Philosopher tells us that great and strong men ordinarily have lesse wit and wisdom then others, in which respect we may with *Themistocles*, liken many of them to the sword-fish, which hath a weapon but is heartlesse, they proove many times no better then that foole of *Salomons*, in whose hand there is a price, but his heart failes him. Great

• Arist. in fine Phylog.

D strength

strength when wisdom and grace is not answerable, breeds such a spirit in men as was in *Lamech*, *Nimrod*, *Goliath*, the *Anachims*, and the like giants. It is not the vast bignesse or largeness of the body that makes a man compleat, but the largeness of his heart, as in *Salomon*, 1 *Kings*. 4.29.

Nor all,
nor the
best actions
in
bodily
strength.

Most good
done by
the mind.

All action consisteth not in the strength of the body: no, nor the greatest and most profitable. Hee that in a ship sits at the sterne, not moving out of his place, though his bodily paines be not so great as of others who labour in it: yet doth he alone more for the bringing of all safe to the haven, then all the rest. This therefore must be held as a sure Maxim, that more good is done by the endeavours of the mind, then by
bodily

bodily force. ^d Where no counsell is (saith the wise-man) the people fall, but where many counsellors are there is health. And againe, ^e without counsell thoughts come to naught: but in the multitude of counsellors there is stedfastnesse.

Experience is said to be *stultorum magistra*, and so indeed it is: for it makes them wise who before were nothing lesse. ^f Art teacheth onely generalls: experience informes us in particulars: which is the best and surest knowledge. ^g Now the Poet tells us, *seris venit usus ab annis*, it is multitude of yeares that makes a man experimentally and truely wise.

Here it will be objected: Js all counsell then lockt up in the breast of the aged? may not

D. 2 young-

^a Prov. I 1

14.

^e Prov. 15.

22.

Experiēce

a good teacher.

^f Arist. lib

I. Metaph.

^g Ovid.
Meta-
morph.

Old age hath the best opportunities for wisdom

young-men be able to give advice. I answer, Yes, but wee speake comparatively, and say onely, that Old-men have better meanes and opportunities for it then the younger, and yet the Philosopher doubts not to aver, that a young-man wanting time and experience, cannot be wise, so wise as I understand it. But further I answer, that my speech tends not to the disabling of any: onely it would free the age I treat of, from disgrace and contempt. Howsoever there is an instance that will extort from us a confession of thus much at the least, that when the counsell of the aged hath beene rejected, and the advice of younger men preferred before it, the successe hath beene very unhappy. It cost (we know) *Rehoboam* farre the greater part of

of His Kingdome.

But againe, some man hap'ly will say that the Old-mans weaknesse and insufficiency seizes not onely on the body, but possesse the mind also. I answer, first ^b with St. Ierom, that Old-men instructed in youth in the liberall artes, and exercised in the meditation of the law of God day and night, thereby become through their age, more learned; by use, more settled; by succession of time, more wise: and doe reape most sweete fruit by their long continued studies. *Discipulus est prioris posterior dies*, saith Seneca, the following day ever learns of the precedent. *Nunquam ita quisquam subducta ratione ad vitam fuit, quin, &c.* ⁱ Never (sayes the Comick) was any man so exact in resolving of the frame and

D 3

course

Learning
increaseth
by age.

^b In Epist.
ad Nepot.

ⁱ Tcren. in
Pharm.

* Solon.

Defects of
Old-age
most in
the body,

course of his life; whom either new occurrences, or age, or experience did not assist with supply, and adde somewhat for the profiting of his judgement, and resolution, minding him of that whereby he perceaved that what he thought he knew, he knew not, and what hee held to be his best way, after triall herejected as not so good. * Another saith of himselfe, Γηρόσκω δ' αὖτις πολλὰ διδασκόμενος, as I grow in yeares I grow in learning and knowledge. Againe I answer, that where the defects and failings of Old-age are fully and elegantly set forth, as Eccles. 12. there is mention onely of bodily defects: or if of the mindes infirmities also, they are such as proceed from the deficiency of the bodily instruments, which (I confesse) decay by Old-age: so

as

as neither the inward nor outward senses can doe their office so well as otherwise they might, but all this is to be imputed to the body, and not to the mind, and the young-man in that place standes charged with it, as with the effects and fruits of his wilde and unbridled carriage. ¹ Seneca said of himselfe, *non sentio in animo atatis injuriam*, to my minde my yeares are no prejudice at all.

¹ Epist. 26.

Come we now to the particular objects of mens indeavours afore mentioned. In the first place wee will consider of publique affaires, and they are either civill in the common-weale, or ecclesiasticall in the body spirituall, or Church of God.

Publique civill affaires may be distinguished by the times of peace and warre. When there

Old-men
of best use
in peace.

is peace, questionlesse the gowne (which best fits the Old-mans backe) is preferred before the sword, shield, or helmet, as of greater use for that time. Peace and prosperity, if extraordinarily wise governours be not as a strong bit to hold men in, is the mother and nurse of innumerable vices. *Sodom* and *Gomorrhah* are speciall instances. In peace therefore for the repressing of infinite enormities, the greatest wisdom is required, and where will that be found if not in the aged, in the grave Senate, which hath its denomination *a senibus*, from Old-men? The sagest and wisest among the Israelites were stiled, the Elders of the children of Israel. The 24. which sate round about the throne, (*Rev. 4.4.*) were Elders, and upon that place

one saith, that whereas governing, instructing, judging, counselling are necessary in every society; Old-men are the fittest for the reverence of their age, ripenessse of judgement, gravity of carriage, experience in many things, and not least, for their freedome from perturbations, and quietnessse of their mindes; for the Old-man hath overcome his carnall lusts, and triumphs over them, saith ^a *Philo*, and so is crowned as a conquerour, *Prov. 16. 31.* The 28. likewise, of which *Lycurgus* made choice for his assessors, were Old-men: ^o *Aristotle* tells us that for the counsell-table and seat of judgement, wisdom and experience are necessary, and that these are to be found chiefly in Old-men. *lib: 7. polit. cap. 7.* In the time of peace therefore

^a *Perer.*

^a *De legat. ad Cam.*

^o *Platar. in vita Lycurg.*

Old-men
best Gene-
ralls in
warre.

therefore that must be admitted, *cedant arma toga*. Now touching warre, It may be thought that young-men who are full of hot blood, and have quicke and stirring spirits, are the onely actors for this employment, and to withstand the enemy. But neither may this be granted, unlesse we thinke that *Caius Minutius* was a better Generall then *Qu. Fabius Maximus*, whom old *Ennius* honours with this encomium, *unus homo nobis cunctando restituit rem*: that hee was the man, who by his wise delays restored *Rome* to *Rome* neere lost by the other rash, heady, young captaine. Or that he was out, who being asked whom he counted the best leader of his time, said, *Pyrrhus* were he old-enough. Or that *Paulus Aemilius* knew not what hee said and

and did; who when he had with labour and difficulty (through which his forces grew weary and weake) broken in upon his enemies that were strongly encamped; and was wished by *Nasica* presently to set upon them; made answer, that so hap'ly hee should, were he of his age and yeares, a man so young.

What is the number of armed men, be they never so strong and valorous, when they are not governed by wise and stayed Captaines? or when the table of counsellors of warre doth not before hand, and after, during the service, upon due consideration of all circumstances of such a businesse, advise and direct what is to be done? What is it (I say) but as a great flocke of sheepe without a wise and watchfull shea-

Old-men
fittest coun-
sellors for
warre.

1 King.
22.

shepherd, pursued and worried by wolves ready to devour them? Even like to that which befell 1 King *Ahab* and all Israel, when having refused the wise counsell of *Michaia*, hee would needs be swayed by the false advice of the false Prophets, touching his going to *Ramoth Gilead*? They were as the Prophet had foreseene, and foretold they should be, scattered upon the mountaines, as sheepe that had no shepherd.

Thus in the civill state: how in the Church of God? Heere the Ministers of the Gospell are the worke-men, the men of ACTION. Touching whom it is to be considered, both what is required of them in their place and function, and also how farre Old-age disables them for it.

The

The taske or worke, which indeed is of great weight, and of no lesse difficulty, is enjoyned them by their Master, the great shepheard of the sheepe, the LORD JESUS: and therefore his Word must be the rule of it. Now the office or charge is set forth unto us in Scripture, by divers similitudes: for the Minister is compared,

First, to a Shepheard, and his worke to feeding. *Feede the flocke of God which is among you, taking the oversight thereof, &c.* So our Saviour to Peter: *Lovest thou mee more then these?* and againe, *Lovest thou mee,* &c. and the third time, *Lovest thou mee more then these? then, feed, feed, feed.* Hee had denied his Master three severall times: thrice therefore he is questioned for

The Ministers worke a weighty taske.

1 Heb. 13. 20.

Ministers compared
1 To Shepherds.

1 1 Pet. 5. 2.

1 Joh. 21. 15.

* Luk. 22

32.

2 To Builders.

* 1 Cor. 3.

3 To Husband-men

* Ibid.

7 Jer. 4.

* 1 Pet. 1.

23.

for it. And three strict commands of feeding he receives, by obedience whereunto, hee must proove himselfe a true convert. As ¹in another place, when thou art converted, strengthen thy brethren, namely by *feeding*, that must be an evidencce both of his repentance, and thankfullnesse also to Christ, who by prayer had strengthened his faith.

Secondly ²to a Builder, that must lay CHRIST JESUS for the foundation, and build upon it gold, silver, and pretious stones, not wood, hay, stubble.

Thirdly, to ³a Husband-man: such an one as labours carefully, diligently, painefully ⁷to plow up the fallow-ground of mens hearts, and to sow good seed, not corruptible, but the ²incorruptible seed, the seed of regeneration,

ration, which lives and abides for ever : whereas all flesh is grasse which withers and fades away.

Fourthly, to ^aa Watchman that must give account; whose soule (tremble we at it) lies in pawne for the soules of the people.

4 To Watchmen.
^a Heb. 13.
& Ezech. 33.

Fiftly, to a Steward, ^ba faithfull and wise steward, whom his Lord makes ruler over his household, to give them meate in due season: to divide the word aright, and to give every one his portion.

5 To Stewards,
^b Mat. 24.

Sixtly, to an Embassador for Christ, a most honourable service: a service of greatest consequence to the state of the Kingdome of Heaven.

6 His Embassadors.
^a Cor. 5.
20.

To bee a Shepheard of CHRIST'S flocke, a Builder of
HIS

Old-men
not so fit
for the
pulpit. as
young.

H I s house or Temple : a Husbandman in H I s husbandry, Watchman to H I s people, Steward to H I s family, an Embassador to H I M ; it is indeed a great and a hard taske: and *inav* Who is sufficient for these things? Not the Old-man, will some say : hee is too weake to beare so great a burden. True it is that *in Suggesto*, in the pulpit ordinarily he may not stand in comparison with younger men, whose sides are strong and able for a *Boanerges*, a sonne of thunder, which name (saith St. *Nazianzen*) was given to *Iames* and *Iohn* *δια τὴν μεγαλόφωνον*, for the strength of their voice. Yet wee reade of *Nestor*, old *Nestor*, that from his mouth, even in extreame age, *melle dulcior fluebat oratio* : that his speech even then was sweet, pleasing and delightfull.

delightfull. It is indeed the Oldmans *decorum*, his grace, to speake according to his temper, softly, and with a low voice. His speech must be grave and short, (*saith St. *Austin*.) grave (as I understand it) because hee speakes with authority: and short for want of strength and breath. Yet may he doe it, if not with *Nestor*, sweetly, profitably at the least.

* in Psal.
113.

The cheefe part of the Ministeriall office (I grant) is preaching by voice, by meanes whereof, more ordinarily faith is wrought, and men brought into Christs sheepe-fold: for faith is by hearing. Yet it will not be denied, that the Word of God is taught also, yea and preached, by the penne; else why did *Moses* write those five bookes? and the Prophets write and publish their

Preaching
the chiefest
Ministeriall
function,

Preaching
by pen.

E

pro-

The per
goes fur
ther then
the voice.

prophecies? and the Apostles
penne and send abroad to the
Churches, (which by voice in
presence they had planted) the
history of the Gospell and their
Epistles? and after them the Bi
shops and inferiour Pastors of the
primitive Church their writings,
of which (we know) the Church
of God hath had, and still hath so
great and profitable use. It may
be truly said, that bookes have
winges, and flie abroad into all
parts of the world, whereas the
sound of the voice reacheth not
farre. And it is well observed,
that the translating of the old
Testament into greeke by the
Septuagint, was a written prea
ching, which prepared the way
for Christ among the Gentiles,
as the vocall preaching of John
Baptist (who was the voice of one
crying

living in the wildernesse) did among the Jewes.

Now for this kinde of preaching, that is, for writing, Old-age is the fittest and ablest part of mans life.

Old-age
fittest for
writing.

Tell mee not what thou hast heard and read, and onely so, but what after thy hearing and reading, thou hast often taken into thy deepest meditations, ^dtryed and found to be the truth, in this or that point; settled in thy judgement; fixed in thy memory; embraced in thy affections; then, a long time practised in thy life and actions; and so made it to be truly thine owne. This, and onely this, is rightly called learning; and for it the Ancients will be best provided, by reason of the long time they have had to profit their meditations and writings,

4. 1. Thes. 5

What is
true learning.

by their continuall private corrections and retractations: which are lesse offensive then the publique: and so they will be the ablest men for keeping the Presse in worke, observing the rule of the Poet, *Novumq; prematur in annum.*

• Horat. in
Arte Poet.

Old Men
best furnished for
writing.

• 1 Tim. 5
17.

As therefore the Apostle will have *Timothies* youth to be no disrespect to his Ministry: so must younger men be intreated not to rob the Elder of his due honour, when hee labours in the word and doctrine, though not by a vocall preaching so much, (by reason of bodily weaknesse) yet by writing, for which he may be better furnished then others even by his age. For having in his younger dayes beene industrious, taught by the Pismire (to which *Salomon* sends us) by his former

former labours to provide for the winter of his life; and learned of the Bee, to store up the word, sweeter then honey, and so become a Scribe, instructed to the Kingdome of God; hee brings forth of his treasury things both new and old. If hee have beene idle in his youth, it is youths fault, not to be imputed to Old-age. For how canst thou find that when thou art old, which in youth thou laidest not up?

Eccles.
25.

Hitherto it hath beene proved that elder yeares disable not for publique service, either in Church or Common-weale. Now trie we whether the like may be made good, touching private businesses. They are domesticall or personall.

Old-age
fittest for
ordering
families.

First of affaires in the family. We may not thinke that the house

thrives and prospers onely or chiefly, by the toyling labours of such as in it have stronger bodies, and doe more servile works. The Masters knowledge for ordering every businesse: his eye for oversight: his authority for holding every one to his task: his wisdom and discretion in governing all that are under him: his assiduity in prayer, for a blessing upon all their indeavours: and lastly, his instructing them (according to his measure of knowledge,) that they may understand themselves, and doe what is required in their severall places; first in obedience to God their great master, that hath called them thereunto, and then also to him whom God hath set over them: that they may doe their worke *not with eye-service*, but

^a Eph. 6.
5, 6.

in singlenesse of heart, as unto Christ, and as the servants of Christ. These things are cheefe-ly conducing to the welfare and prosperity of a family.

When these duties of the *Pater-familias* are omitted, God is excluded from building the houses and so that house hath a miserable downe-fall, *they all labour in vaine that build it.* And contrariwise, these thinges duly performed, are the most necessary and strongest pillars to uphold the family. Now for these Old-age is ever the fittest, in regard of its endowments afore mentioned.

And heere, because (as one saith) it is adull and livelesse discourse that wants examples for prooffe of what is said; let us see how this point may be exemplified.

What best builds up a house.

1st psal. 127.

* Cic. in Paral.

Old men
worthy
Gover-
nours of
families.

as,

1 *Abrahā.*

2 *Isaack.*

3 *Iacob.*

Abraham was 140. yeares old, when hee tooke that wife and religious course, for the placing of his sonne *Isaack* in marriage, the most important businesse of a family: (which wrought on *Rebeckah*, that holy passion expressed, *Gen. 27. 46. I am weary of my life for the daughters of Heth: If Iacob take a wife of the daughters of Heth, like these of the daughters of the land, what availeth it mee that I live?*) In like manner *Isaack* when hee was old, and his eyes dimme with age, provided (in this kinde) for that his sonne *Iacob*. In *Iacob*, the father of 12. sonnes, wee shall see a worthy example of an able *Pater-familias*, even then when yeares were multiplied upon him; if wee behold him, *Gen. 48. and 49. Chapters*, how when his sonne *Ioseph* was come

come to doe the duty of an obedient and gracious sonne, to his sicke, and now dying father; hee rouses himselfe up in his bed, takes strength both of body and minde, and in that strength (as a Prophet) foretells, what would be the lot or condition of every one of his children, even to the comming of Christ: transferring the right of the first borne, both touching the inheriting the double portion in *Canaan* (otherwise due to his eldest sonne *Ruben*, *Deut. 21*. The cause whereof is exprest, *Chap. 49. v. 14.*) to the two sons of *Ioseph*, *Ephraim* and *Manasses*: and also concerning the dignity (the other part of the first-bornes right) to *Juda*, in whose tribe the authority and power for government was constantly to remaine, to the comming of *Shiloh*: so of the

4. David.

1 Kings.
cap. 1. & 2.5. Appian
Claudius.Man cast
ing up his
account a
weighty
worke.

the best as in these two Chapters. David is another example, he was old, and a dying man, when hee gave order for the setting of *Salomon* in the kingdome: a most important businesse (not politicke onely but domesticke) mannaged by him with great wisdom and courage, as we may observe in every circumstance of it: his age was no let. One example more: *Appian Claudius cecus* being of a great age and blind also, most carefully and wisely governed a numerous family, consisting of 4. sonnes, and 5. daughters, and many servants, having also not a few clients belonging to him.

And now what shall we say to mens personall affaires? are Old-men unable to manage them? I passe by other particulars of lesse importance. What thinke we of that

that greatest and weightiest worke,
 that any man can take in hand in
 this life? our often, or rather dai-
 ly casting up our account, and
 making our peace with God?
 that *unum necessarium*, the thing
 that challengeth our most earnest
 and most attentive thoughts and
 studies? the thing to which our
 whole life is destined? the busi-
 nesse which who so neglects, all
 his labours under the sunne will
 profit him nothing at all? shall
 we, can we think that the servants
 of God (for of such Old-men we
 speake all this while) when they
 are growne in yeares, and have
 served him long, doe waxe worse
 and worse by their long continu-
 ance in their faithfull service?
 they in whom the graces of Gods
 Spirit have had their increase
 yeare after yeare for a long space?
 that

Old-Men
 fittest to
 cast up
 their ac-
 compt.

God casts
not off an
old servant.

Mat. 25.

Gods pro-
mises best
apprehen-
ded by
old-men.

that they, after all this, shall be the weakest and most insufficiency for this worke of their account: doth God cast off an old servant that hath beene faithfull unto him, or extinguish that fire of grace, which hath beene so long in kindling and increasing? No, no; to such an one he will say, *well done good servant and faithfull, &c.* certainly whom God once loves, he loves to the end: and his gifts are without repentance.

For this, David prayes *Psal. 71.* with faith and assurance of obtaining. *v. 9. Cast mee not off in the time of old age: forsake mee not when my strength faileth, and after, v. 18. Now also when I am gray-headed, forsake me not.*

Again, touching our apprehension of Gods promises, which concerne our salvation, is it not most

most eager and ardent, most hun-
gry and thirsting in elder yeares,
when the good fight is fought,
and the race neere runne? yes
certainely. Wee may have an eye
before to the promised inheri-
tance, and to the recompence of
reward with *Moses*: but then,
in Old-age, *obuijs ulnis*, with
reached forth armes we embrace
it. Then, *Come Lord Iesu*: then
our hand is on it, as it were: then
we say with aged *St. Paul*, *Now
hence forth is layed up for mee, &c.*
Then we earnestly endeavour to
that which is before us, and more
neere us, pressing hard towards the
marke: then with old *Simeon*, we
reigne our selves to God, *Lord,
now lettest thou thy servant depart,*
&c. The motion of each body
is according to the quality of it:
things that are heavy (we know)
are

Old-meas
motion to
heaven
the stron-
gest.

• Acts. i.
24.

are carried downwards; that which is light, soares upwards, for the unregenerate, the naturall man, being earthly, and of a lumpish quality, sinkes downe still lower and lower, even towards hell, till he is converted, and altered in his condition and inclination; and the neerer he is to his owne place, the faster he moves, if grace prevent it not. So on the contrary, the man that is spirituall, being also heavenly, moves towards heaven, and therefore the neerer he approaches to that his place (as in Old-age) the stronger will his motion be. An Old-man knowes that he is at the end of the day, for which he is hired to worke in Gods vineyard, and therefore the time of his worke being neere upon expiring, he will bestirre him, least death as
the

thenight overtake him, and put an
end to his day or life, before his
work be at an end; hee will be
carefull to observe that wise and
necessary precept. *Whatsoever*
thy hand shall find to doe, doe it with
all thy power: for there is neither
work, nor invention, nor knowledge,
nor wisdom in the grave whither
thou goest. He will labour (as
the Apostle exhorts) to redeeme
the pretious time formerly neg-
lected and lost, (as who loses not
much) and thus his age is so farre
from disabling him for this work,
as that it is to him a special pre-
monitor, that doth *aurem vellere*,
and call upon him to be prepared
for his dissolution; and who then
would complaine of so helpfull
a companion, or be weary of him,
or accuse him of inability.

And heere now this also must
be

Every
one
that
is
in
the
world

• Eccles. 9.
10.

• Col. 4. 5.

that he
from ca
vna no
not the
of the
of the
of the

Every age
hath pro-
per im-
ploymēts.

be considered, that every age of part of mans life hath, as gifts different from the rest, so likewise different calling and employment or taske. There is one of childhood, another of youth, a third of ripe age : and Old-age different from them all. It were unreasonable to expect that of a child, which is required of young-men : or that of young-men which belongs to a greater growth : so neither must every thing that any of the former should doe, be required of Old-men.

God laies
no more
on any
age then
what its
able to
beare.

To grow towards a conclusion of this point; I say further, if we grant that some inability for action is to be found in this age, yet it will thence receive no disgrace : nor hath any man in yeares cause to complaine in that behalfe. For God is not to us as *Pharaoh* to the

Israelites :

Israelites : he is no exactor, hee
 laies no more upon any man or
 age, then he inables him to beare :
 except it be in case of his disa-
 bling himselfe, by loosing his
 talent. ¶ God was so indulgent
 to the Levites, as that their cor-
 porall and painefull service about
 the Tabernacle, should determine
 and be no more required, after
 the age of 50. When *Moses* was
 old, *Ioshua* was appointed to be
 for him. When *Eli* grew aged
 and weake, God provided that
Samuel should supply his defects.
 St. *Austin* when he was in yeares,
 gave over his Bishoprick to *Eua-*
sius. ¶ It was a law among the
Romanes, that after 50. none
 should be pressed to the warres:
 whence was that verse, *Miles de-*
stitis annosus secubat armis. Nei-
 ther might any be forced to be of
 F the

¶ Numb. 8
 25.

¶ *Senec. de*
brev. vite.
cap. 20.

Proper 2
25.

the Senate of Rome, after 60.

*Solve senescentem maturè sanus
equum, ne*

*Peccet ad extremum ridendus &
ilia ducat;*

was the Poets suit to his *Meccnas*,
and his reason for it.

If in youth and ripe age wee
have beene diligent and paine-
full, there is not much left, or in
our hand to be done, when wee
are old. If there be much behind,
let us blame the former part of
our life, not old-age.

Time com-
monly
too much
mispent.

* Senec ad
Lucil. E.
pist. 1.

* Senec de
brev. vita.
c. 3.

A common, too common a
thing it is for men to spend their
strength, (* as one saith) *nihil
agendo, or aliud agendo, or malè
agendo*: in doing nothing at all,
or things impertinent, or things
that are evill. These things men
suffer, (* sayes the same Author)
to weare out their life, they divide
it

it among them. Not so (saith he) in their goods, or lands: they are prodigall of their time, in which onely covetousnesse is lawfull (because time is pretious) but in other things, where it is forbidden, they are extreame-ly covetous.

If then Old-men be dispensed with, they may rejoyce at it, and comfort themselves in their manumission: and sit downe well contented, that being now *emeritus stipendijs & rude donati*, they are freed from such labours and burdens as are too heavy for them. Why should they be displeased at this so good a lot? *Senectutis fors est otium & quies*. It is the lot of old-age (saith one) that he hath leave to live quietly and be at rest.

Mans life is a pilgrimage, and

Quiet acceptable
to old-age

* Francisc.
Petrar.

will not the Pilgrim be glad of rest when he is weary? * *Amen*
viator est, qui labore via exhaustus, velit ad initium remeare. It were madnesse in the Traveller, that is spent with the labour of his journey, to desire to be where at the first he was. Our life is also a race: and how doth he that runnes it rejoyce when he is at the end of it?

Losse of
time
worse in
younger
then in el-
der yeares.

A wonder it is that any man should complaine of ease, or blame his age for freeing him of the toiles of this life. And, as for its being an occasion of contempt, in the eyes of younger folk; let them know, that one houre lost, or ill spent by them, while they are in their full strength, and not dispensed with for the workes of their callings (as none are) is more disgrace

grace to them, and shall also have a heavier account, then divers yeares of rest in Old-age, when men may truly say, --- *DEVS nobis hac otia fecit* : God hath given us leave to be at rest.

The II. Chapter.

Conteining the second supposed disgrace, cast upon OLD-AGE viz. Vncapablenesse of pleasures : and the answer.

FOR the full understanding of what shall be said in answer to this imputation; something is to be premised concerning the nature, and divers kindes of pleasure.

What
pleasure is:

Good is
the object
of pleasure

First therefore to lay downe a generall and breefe description of it: It is defined to be a lifting up of the minde by the presence or hope of some good that is come unto us or may befall us, an elevating (I say) of the mind: for as when any evill betides us or is towards us, the minde is dejected and discomforted: so when the contrary, it is contrarily affected. The object of pleasure is some good that accrewes unto us: and according to the difference of things tearmed good, must pleasures be differenced and distinguished, for either they are falsely, or they are truly so called. Falsely divers wayes, First when they are good in shew onely and opinion: and then it is false pleasure that arises from them, not unlike to that which

was

False pleasures

was in *Thrasilaus*, who thought all the ships that arrived at the haven, to be his, and received them with great pleasure and rejoycing: that all (likewise) which set forth were his, which he dismissed with a joyfull expectation of a gainfull returne: all the while counting himselfe an happy man that was the owner of so great substance, if any of the ships miscarried, he enquired not after them: if they returned safe, hee rejoyced. Thus was it with him in his frensy: and when he came to himselfe, he professed that he never lived more sweetely then when he was in that error, for hee had much pleasure (though false) and no care or trouble at all.

Secondly, things may not rightly be called good, when they are not so good, as they are
F 4 esteemed.

esteemed. And they also yeeld
a pleasure (at least in part) deccit-
full.

Lastly, things may be thought
good (and alas, nothing more
common) when they are evill,
and sinnefull pleasure taken in
them must needes be the worst of
all.

* Cit. 2.
de finib.

Now in every of these, * it is
truely said, and rightly judged to
be a vitious rejoycing, when a
man thinkes without ground, he
hath attained to that which is
good.

Touching the other kinde of
good, which we said is the object
of pleasure, to wit, that which is
truely and in its nature good, it
is of two sorts: the one worldly
and corporall, the other heavenly
and spirituall: and answerable
are the pleasures which come of
them.

them, either worldly or heavenly.

Concerning the worldly ; though often, through the abuse of them they become carnall and divelish, yet in themselves they are good and lawfull.

First, because they are as a cordiall that releevs the infirmities of our weake nature: or as an Inne after a long and wearisome journey.

Secondly, they are the blessings of God to animate and encourage us to obedience. *^bGod hath given man bread to strengthen him, and wine to glad his heart.*

Thirdly, they are approved of God in Scripture. *^cThere is a time to laugh and to dance, as well as to weepe and mourne.* ^d And the same Preacher telles us, *that God answers*

Worldly pleasures

How worldly pleasures are good

^b psal 104
¹⁵

^c Eccles. 3.

^d Ib. v. 5.

answers man in the joy of his heart, and this rejoycing is (as it were) the condiment of Gods outward blessings, without which such a blessing will cease to be a blessing. For what were it to have children, riches, honours, and not to rejoyce in them. *Salomon* confirms this also when he sayes, there is no good in outward blessings, but for a man to rejoyce and doe good in his life.

Fourthly, these pleasures are many times both the matter and occasion of praising God. The matter, when a man beholding the things in which he delights, as the aforesaid children, riches, &c. doth for them give God praise. Occasion, when we have used these pleasures so, as that thereby we come to the service of God

God with fresher spirits, and more cheerefullnesse.

Quest. But belong these pleasures to all men alike?

Ans. No, *To the faithfull alone they are sanctified: onely the upright in heart can rejoyce,* who can rejoyce when God is angry? *There is no peace to the wicked.* As Iehu to Iehoram: *how can there be peace so long as,* &c. So, how can there bee true joy, so long as our sinnes stand unre-mitted?

Now, in the next place, it will be needfull that we shew the great difference betweene these two, corporall and spirituall pleasures and rejoycing.

First, the corporall are subject to excesse, whereby they become dangerous and hurtfull to the body and soule: but the spirituall can-

Pleasures are good onely to the faithfull.

1 Tim 1.

4. Psal. 32.

11.

2 Isa 57.

21.

Differences betwixt corporall and spirituall pleasures.

1 In mea-
sure.

cannot be immoderate: for they arise from heavenly contemplation.

2 In pedi-
gree.
Psal. 4. 6.

Another difference is, that they have a different pedigree: the one proceeding from Gods speciall favour, the other from worldly things.

3 In satis-
faction.

A third: when the corporall nature is satisfied, those pleasures cease: as when men have abated their hunger and thirst, meates and drinckes afford no delight. Contrary-wisethe heavenly joyes and pleasures remaine and continue, the object of them being at all times pleasing and delectable: and the subject which is the soule and spirit of a man being alwayes capable of them.

4 In sea-
son.
Eccle. 1.

Fourthly, the sensuall pleasures are not at all times in season, There is a time when ^hto laugh-
ter

ter wee may say, thou art mad.
*As there is a time to laugh, so there
 is a time to weep* (*Ibid*) as name-
 ly when wee humble our selves
 before God for our sins, or when
 any calamity is either threatned,
 or inflicted. Thats a time to fast
 and pray and to afflict our soules:
 then no worldly pleasures may be
 admitted: they are as poyson to
 our humiliation. Then, *wee*
must sow in teares, that after we may
reape with joy. Then, *the body*
must be kept under. Whence it
 is that the *Rich mans Epicurisme*
 became the more odious and the
 greater sinne, in that *he fared deli-*
ciously every day, he made no diffe-
 rence of times in his pleasures.
 but the heavenly joyes are not li-
 mited or excluded by any time.
 For even in the greatest heavinessse
 (which is the godly sorrow for
 sin.)

¹ Psa. 137

5.

² Col. 9.

ulc.

¹ Luk. 16.

finne) the soule of Gods children partakes of joy and comfort; the Spirit of God, even then, yea and by meanes of that sorrow and repentance, assuring us, and sealing up unto us the forgiveness of our finnes, it being promised to such a turning to the Lord, from which assurance also ariseth peace with God and unutterable joy and rejoycing in our hearts.

5 In stability.

Fiftly, another difference betwene them is in regard of the unstableness of the one, and the firmness of the other. While the comedy lasts, the spectator laughs; but the play and his pleasure end together. Contrariwise the spirituall joy is a continuall feast. Satan himselfe cannot rob the possessor of it, it is settled upon him by the word of Christ, your joy

Pro. 15.
15.

joy shall not be taken from you.

Sixtly and lastly, in regard of
 purity. Worldly pleasures and
 delights have alwayes some mix-
 ture of bitternesse, while a man
 feedes his conceit with aboun-
 dance of temporall things, his
 heart is fed upon by three devou-
 ring vultures: much care in get-
 ting, more feare in keeping, and
 most grieve in loosing: and as for
 greatnesse (so greedily hunted
 after) it is ordinarily a continu-
 all vexation; because of envy
 from inferiours, thwarting of
 competitors and jealousies of
 Princes and such like. How ma-
 ny great mens hearts have burst
 with the blasting frowne of a
 Kings fore-head? Nay some-
 times the disrespect of no very
 great one, marrs all, which is in-
 stanced in *Haman*.

6 In Puri-
 ty.

Thus,

Spirituell
pleasures
most pro-
per to old
age.

Thus, by way of preface (o-
ver-long I confesse) I have laid
the ground-worke of my answer
to the aforesnamed imputation,
and now I aske whether of these
two kindes of pleasures is it, the
want whereof they say is a disad-
vantage to Old-age. The hea-
venly? they will not, they can-
not say it. For who may be more
replenishd with this joy then the
Old-man, in whom the graine of
mustard-seed hath had so long
time to take roote, and to grow up
to a tree that reaches up even to
Heaven, the seate of everlasting
joy and happinesse? then hee
whose daily exercise it is to stand
knocking at the gates of Heaven,
of his house and home, towards
which he hath beene long tra-
velling, *and for which he hath
fetcht many a sigh and grone?*

• 2 Cor. 5.

4

The

The other kinde therefore of joy or pleasure it is of which men (belike) are deprived by living long: And of that what shall we now say? If wee aske heathen Philosophers their opinion, they will tell us, that it is grosse and brutish: both an inticement to vice and a nourisher of it: that to bring pleasure into the company of vertues, is to set a strumpet amongst chaste and honest Matrons: that to say it is our cheefe good, is, *vox pecudum, non hominum*, to speake like brute beasts, not like men; that the greater the pleasure, the more it remooves the minde from its seat and state: that it is a flattering enemy: that with vertue it hath no converse, nothing at all to do: that it makes a man neither better, nor more praise-worthy: that nature hath

G

given

Want of corporall pleasure is no great disadvantage.

The vanity of corporall pleasure.

¶ Cic. 2. de
finib.

¶ Boet. lib.
3. de conso-
lat.

¶ Cic. de o-
rators.

¶ Senec. E-
pist. 28.

given to man nothing more capi-
tall and deadly, a greater plague
or enemy: that no high or hea-
venly cogitation can consist with
it: that he is not to be counted a
man, that would spend one whole
day in such pleasure: ¶ that it
more often leaves cause of repen-
tance then of remembring it: ¶
that the desire of it is full of anxi-
ety and doubtfull feare, but the
society of it, is repentance: ¶ that
to it loathing is the nearest neigh-
bour. ¶ What enemies (saies
one) can bring upon a man so
great reproach and shame, as
comes to some men by their own
rejoycing? There is (saith the
same Author) a sort of men that
drowne themselves in plea-
sure, without which they cannot
be, when once they are accusto-
med to it: herein most miserable
that

that they are come to this passe,
 that the things which before
 were superfluous and needlesse,
 are now to them made necessary,
 and so they serve their pleasures,
 enjoy them not. In another
 place hee tells us, that pleasures
 embrace us to the end they may
 stifle and strangle us, where also
 hee gives us an instance in *Hannibal*,
 so hardy and patient, that hee
 endured the snow, ice and ex-
 treame coldnesse, and also the
 dangerous passage on the *Alpes*,
 but yet the pleasures of *Campania*
 enervated and overcame him.
 So what he had gained by warre,
 he lost by pleasures. *Aristotle*
 will not have such pleasures to
 bee numbered among things
 that are good, because they are
 not the subject of any art.

* Idem x-
 pist. 51.

* Erbic. lib.
 7. c. 11.

This account the Heathen made

of this kinde of joy; the vanity and evill whereof they had learned onely by experience, and: he light of nature, but we have besides these the Scripture for our warrant; and thence wee are taught, that such as live in pleasures, are dead while they live, and that *Salomon* hath long time passed his sentence on them, that they are vanity. *Salomon*, who had them in great abundance, who professes of himselfe, that whatsoever his eyes desired, hee held it not from them, that hee gave himselfe to wine, builded houses, &c. as *Eccle.2.* and when he had sucked from these delights what possibly they might afford, in the end he is forced to confesse, that they are all *vanity and vexation.*

This world is like to an infecti-

Corporal
pleasures
dangerous

*Gal. 6 . . .

* Adam &
Bapt.

* Pro, 27
6.

* Luk. 8.
14.

* 1 Tim.
3.4.
* Heb. 11.
15.

ous house, in which a man is forced to dwell, he hath no remedy: and such pleasures are a part of the world,^z *and must therefore be crucified to us and wee to them.* They are the Divells baites which he laies to catch us. *Hamus Diaboli trahens ad perniciem*, y saies S. Basil, they are the kisses of an enemy, pleasant indeed, but most dangerous and hurtfull:^z and therefore the wounds of a lover are to be preferred before them, they are *Judas-like* kisses, that watch their time to betray us.

Voluptuous living is as **thornes that choke the Seed of the Word.* It is possible and too common a thing that a man addicted much to pleasures^b should love them more then God, to most men they are^e the pleasures of sin.

Here haply it will be objected,
G 3 that

Corporal
pleasures
can hardly
be well u-
sed.

that what hath beene said in this point, makes not simply against pleasures; but pleasures abused. In answer whereto I say, first that our corrupt nature is ever ready to abuse them: and therefore better and safer it is to want, then to have them. Can we so mistake our selves as not to know either who or where we are? Our owne weakenesse or inability to stand upright? or the ground on which we are while given to pleasures how slippery it is? Our first Parents when they were in their full strength fell from their innocency, in that Garden of delights: and shall we then be confident and secure in this our weak constitution of body and sinfull disposition of soule, and think our selves free from the danger of earthly pleasures? If by that
thei

their ^{παρρησία} a world of calamities fell upon them and their posterity; what may we feare will come on us, when to the misery of *Adams* abusing pleasures, that is added which is due to our like sinne! It will be misery upon misery, even an heape or pile of evils. The tempter was so fleshed by the foile hee gave, and the victory he got in Paradise, that he presumed to lay the same baite for our Saviour himselfe in the wilderness; and though there he was repulst, yet by the same temptation hee hath since, and doth continually prevaile more or lesse with all the sons of *Adam*.

God usually layes afflictions upon his deereft children, giving them the soure of this world, rather then the sweet: and it is to

Afflictions
to weane
us from
pleasures.

weane them from the tickling delights of bodily pleasures. Certainly God would not put them, whom he so entirely loves, to purchase their freedome from these things at so deare a rate, were they not exceedingly dangerous unto them.

Lawfull
things in
danger let
goe.

1 Cor. 6.
12.

But the Apostle makes a direct answer to this objection; *All things are lawfull, &c.* He standes there stoutly upon his priviledge, his dominion and power which he hath received from God over all these lawfull things; and resolves with an eye to God first, and then also to his owne dignity and safety, not to be so uncircumspect, so unthankfull to his Lord and creator, or so base in respect of himselfe, as to lay downe this great prerogative, and to become a servant to his
servants

servants, he will not embrace and hug that with danger of dishonouring God, and wronging himselfe, which he hath received to a quite contrary end.

When a man is on the sea in great danger, he will cast out all the wares be they never so rich, for the safety of his life, so would we in this case, were we as sensible of the soules darger, as of the bodies.

It is our Saviours both counsell and charge in case of offences, to be contented to part with our right hand and right eye, which we know of how great and necessary use they are to us.

A shame it were for Christians to be put to schoole to heathen men, especially to the vaine and idlest of them, the Poets; yet they may teach us in this point of pleasures.

asures. For they plainly shew us in the fable of the Sirens (which we are not apt of our selves to beleeve) how dangerous a thing it is to be within the reach of these deccitfull, enticing, and bewitching delights.

Drunkennes & uncleannesse
feldome covered
* In Tit. c.
16.

Pleasures
make
brutish.

There are two most grosse and hatefull finnes which reigne in the world; drunkennesse, and whoredome. The former is an incentive to the latter. *Nunquam ego ebrium castum putabo.* I will never count him chaste (*saith St. Ierom) that is a drunkard. Now these two finnes are the filthy sinckes of sensuall and brutish pleasures, the consideration whereof were enough to make a man that is wise and circumspect, at the very naming or thought of sensualliry, to start backe and flee from it, as from the most dange-

rous enemy of his well-being.

I come now at last to answer the imputation, that Old-age be-
reaves us of these kind of plea-
sures, and first I say ^f with him,
O preclarum munus, &c. O thrice
happy and welcome age, that
taketh us off from that which in
youth is (through mens aptnesse
to abuse it) the mother and
nurse of infinite vices, most hurt-
full unto us? and ^s with another:
how sweete a thing is it to have
given pleasures the farewell? and
^h againe. *Ago senectuti gratias*,
&c. I thanke my Old-age for
fastening me to my bed, and dis-
abling me to doe what I should
not doe.

Further J say that this despised
age (freed from the dominion
of such pleasures) helps us in
that which the Apostle by the rare
vertue

It is a glo-
ry to Old-
age that it
takes off
from plea-
sure.

^f Cic. de Se-
nect.

^s Senec. E-
pist. 12.

^h Idem. E-
pist. 67.

Old age
works joy
in the want
of plea-
sures.

11 Cor. 7.
29, 30.

Pleasures
are dan-
gerous
guests.

vertue of temperance, obtained;
to wit, ¹inabundance of worldly
joyes and delights, to be as if we
were without them: to be *when*
wee rejoyce, as if wee rejoyced not:
and contrariwise, in absence of
them, to be as if wee enjoyed
them: *as sorrowfull* (saith the
Apostle) *yet alwaies rejoycing.*

Wee hold him a bad and dan-
gerous guest, against whom we
should (and will if wee be wise)
shut our doores to barre him en-
trance. These pleasures there-
fore being such as if we admit of
them, are likely to rob and spoile
us, may be wanting and we the
sarer by it. Happy are we when
we suffer not our outward senses
(which are the doores and win-
dowes to let these theeves in) to
stand open to them. The most
delightfull object of the eye, to

a voluptuous man, is the favour and beauty of a woeman, a peece of well fashioned and coloured clay. * Yet is favour deceitfull and beauty vanity. 'which caused Iob to make a covenant with his eyes, to bind him not to thinke of a maide. And David prayes, Psal. 119.37. That his eyes may be turned away from beholding vanity. The eye to many is a very Pandor. The pleasure of the care is Musick: but was Salomon any whit the better, or not the worse for his men-fingers and women-fingers, &c. The Rose is for the smell, but how is it compast with prickles. Honey pleases the taste, but the stinging Bec lies lurking in the combe: and the Wise-man counsellis him that hath found honey, to cate no more therof is sufficient, least he be

Prov. 31.
30.

Iob. 31.

Prov. 25.
16.

• Eccl. 15.
1.

be overfull and vomit it. The taste is often the gluttons purveyor. The touch is a wide window to let in pleasures: but the objects of it are to many as pitch, *which who so toucheth shall be defiled.*

• Eccle. 12

Losse of
bodily
pleasures
recompensed
in spiri-
tuall joy

It is a precept no lesse necessary then ancient, *Maturè fias senex,* Bec old betimes, that thou maiest long be so. It admonishes us, in youth to abstaine from the delights of this world, and then to be as Old-men, if we will come to that age, live long in it, and have it tolerable and pleasing, such as will give no cause to say, *I have no pleasure in it.* That of the Poet, *I am sure* is true: *voluptates commendat rarior usus,* nothing doth so much commend such pleasures, as the rare use of them. So then, if pleasures of this kind

kinde have left and forsaken Old-age, or it abandon'd them, it is no losse at all : and were there some detriment in it, yet would it be abundantly recompenced by the farre better, the truly comfortable, the heavenly pleasures, afore mentioned : of which elder yeares afford a greater, more then the elder Brothers portion. For those other having left their station, make roome for these, which are better guests to be entertained by the soule of man : roost or dwel together with safety in one heart, they cannot. How blessed a turne is it, when a flatterer, the worst of all enemies, is removed, to make place for a true and faithfull friend :

The III. Chapter.

*Containing the third assertion cast
on OLD-AGE, touching its weak-
nesse, and the answer.*

THe next imputation is, that in
elder yeares we are weak.
For answer, first I see not why
the Old-man should bee singled
out, as one liable to the greatest
disgrace, in respect of the curse
and punishment which was laid
on all the posterity of *Adam*,
without exemption or immunity
of any age. But I will addresse
my selfe to a more distinct
and particuler handling of this
point.

There are two things inquir-
able in it: one touching infirmity,
the other concerning sicknesse.

We

Wee will consider of them both, and that comparatively; that it may appeare, which of the sundry ages of mans life is least subject to this imputation.

And first of Infirmitie: which in my sense is an inclination and aptnesse in such or such an age to any thing that is evill, either in body or mind.

Infirmitie
what it is.

I passe by the *ἐμβρυον*, the child in the mothers wombe which suffers there nine moneths imprisonment, and when at the last (if at the last) it is delivered from that misery; comes forth with great paine and danger, both to selfe and the mother: Let us see how it is with it after it is borne and becomes an infant, and so attaine to the first age of mans life. *Naked doth it enter in the world* (so *Iob* professes of
H him-

Infants in-
firmities.

*In pro-
positional
nat hist.*

himselfe), whereas other crea-
tures (as *Plinie* hath observed)
are some of them provided both
of armour defensive and offensive:
the Bull of hornes, the Lyon
and Beare of pawes, the Bore of
tusks, the Elephant of a promul-
cis, a trunke or snout, and many
others, some of defensive one-
ly, as Trees have their rinde or
barke, Fishes, many of them their
shells, all, their scales: Beasts
their thicke skinner and haire,
Fowles their feathers and wings,
Sheepe their skins and wool, &c.
onely the poore infant is borne
naked and unarmed: in it selfe
utterly destitute of helpe and de-
fence.

True it is, that our good God
and provident Creator, whose
tender eye is continually on this
his so weake a creature (his pu-
nishment

punishments being alwayes tempered with mercy) hath provided for it in this most feeble estate; which is thankfully acknowledged by David (*Upon thee have I bene staid from the wombe*) yet miserable is the infant considered in himselfe, in respect of this his nakednesse, which is not as that, Gen. 2. 25. then our first Parents, when they stood upright before their Creator, were clothed with admirable glory (as *Christophome* noteth) such as to which no outward covering could adde any grace, ornament, or helpe; there being then no need: but this I speake of was and is still a punishment of Adams sinne and ours: such a punishment, as (but that God reaches forth his helping hand and gives meanes in this great weakenesse

1 Psal. 71.
6.

and distresse) would expose the infant to the greatest corporall misery: and as it is, it cannot passe for better then a heavy case, a great infirmity.

Infants
come into
the world
crying.

Yet besides this, a most pitifull cry (ordinarily) accompanies its coming into the world, which tells us that it foresees, or rather foreseeles the innumerable miseries to which it is borne, when it looks into the vale of teares. And so proper is this cry to its birth, that the Law supposes it dead-borne, or (as the common word is) still-borne, if then it cry not: if it be still at the birth and doe not testifie (by this one and onely voice or meanes it hath, to expresse it selfe and call for life and preservation) how weak it is.

These are the lamentable beginning

ginnings of this miserable life in the Infant. And as it begins, so it continues to the end of this miserably-weake age, finding no great alteration or amendment, it is still apt to give notice of its paine and feebleness.

But see further, how this weakest is afterwards entertained in this troublesome tempestuous world. Immediately after the birth, it is taken, and hands are layed on it (as if it had highly trespassed by breach of prison and comming forth of the wombe) and then presently it is bound hand and foot, which is so grievous unto it, that it doth not so much as smile (if wee will beleeve *Plinie*) before the fortieth day.

Of this age therefore we may truly say, that it is weakenesse

Infants
how first
handled.

and misery in the abstract,

It is reported of the men of *Thracia*, that when a child was borne, the neighbours sitting round about it, were wont with great lamentation and mourning, to reckon up the many miseries with which it was to enter into this world: and on the contrary, when any dyed, to carry the corps forth with no lesse joy and rejoycing; commemorating the calamities from which it was delivered. The Preacher also tels us, *that the day of death is better then the day that one is borne.*

Eccl. 7. 3
Infirmity
of child-
hood.

Raddere
qui voces
jam scit
puer & pe
de certo sig
nat humi
Horat. de
Arte Poet.

The next age is *Child-hood*, which (saies the Poet) begins when there is ability to speake and to goe. How fares it with the child during this age? Is it not also weake, so weake and ten-
der

der that it requires (for divers
yeares) continuall attendance,
being as yet but a gristle as it
were of no strength; no, nor of
wit, to avoid the danger it may
fall into? After when it is come
to more growth, so infirme is it
both in body and mind, that there
is no hope of its avoiding infinite
mischiefes, have it not the help of
others.

Were it not so, what neede
would there be of the yoke which
children beare under their Go-
vernours, Parents, Schoole-mast-
ers, Tutors, &c? Why else doe
they passe thorow infinite affrig-
ting feares, in regard of necessary
severity under that government?
Were it otherwise, it would bee
needlesse and no better then cru-
elty, to put them to the grievous
paines which they undergoe

The yoke
of childre

with no small reluctance: and which are to them almost intolerable, their weake nature not brooking it. The truth is the scales fall not from the eyes of their mindes; neither can their hearts though tender bee new moulded without much adoe, without their great paines both in doing and suffering: *Multa tulit fecitq; puer, sudavit, &c.*

Correctio
of childre

Prov. 13.
34.

Prov. 23.
15.

To what end else were restraint from childrens desires set upon sports and pleasures? Were they not weake, correction would not bee of so necessary use to them, which *Salomon* saith, *Who spareth hates his sonne.* Certainly chastisement and good breeding is of greater use to this age then bodily sustenance. For *Forlissnesse is bound up in the heart of the child, and no way is there*

there to drive it from him, but by the rod of correction. When this rod is neglected (as too often it is) what's the danger? What will come of it? Of this also *Salomon* resolves us: *Smiting with the rod* (saith he) *delivers a soule from Hell*. Is correction so needfull to keepe the child out of this bottomelesse pit? Then is hee of an infirme and weake estate.

If Child-hood were not an age of great infirmity, the mother that lookes on her sonne with a tender eye, and in the bowells of love and compassion; sighing to remember how lamentably he came into the world, and how dearly she hath bought him: with what care also and paines, she hath nursed him and brought him up to this age; would never dispense

* Prov. 23.
14.

Mothers
care over
children.

Pro. 23.

18.

pense with her naturall affection, and suffer him to be under so hard a discipline (much lesse her selfe be the executor of it) but would say, as many doe, *" If I smite him with the rod, hee will dye, for griefe hee will waste and pine away.*

In a word, the child is a young tender plant, that with much care and diligence must be defended from hurt and propped up, that it may grow straite: infirme therefore and weake.

Infirmities
of young-
men.

I come now to the young-man, he stands upon his reputation and makes account that of all men he is freest from the infirmities and calamities of this life: ready to stabb all gaine-sayers, yet is hee in the greatest danger, and most subject to infinite evils. This weake and humorous disposition

is

is described by the same² Poet, in sundry particulars, and from him I willingly take it, least I might seeme to have a stitch to this age, and to be an over hard and harsh censurer of it.

First,^a he is overjoy'd at his liberty and freedome from the yoke, which lately he had borne: at his being now his owne man, as we say: at his having the reines loose, so as now he may (like the untamed horse, newly broken from his rider) shife it abroad and runne the wilde-goose-race without controule, up and downe in the world; delighting himselfe and feeding his distompered desire and unbridled affections, sometimes with one vanity (finne rather) sometimes with another, till he hath run himselfe out of breath, as it were.

Second-

^a Horat. in
his Poet

Liberty abused by
youth.

^a Tandem
custode re-
moto gau-
det equis
canibusq;
&c. lib. 4.

Youth easily seduced.

*Cereus in vitium
flecti. Ibid.*

Youth scornes counsell.

*Monitori-
bus. asper*

Youth improvident and prodigall.

*Utilium
tardus pro-
visor, pro-
digus eris.
Ibid.*

*Sublimis
cupidusq;
Youth va-
riable,*

*Amata re-
linquere
pernix Ib.*

Secondly, ^b he is easily seduced and carried away by evill perswasions, which bewrayes greater lightnesse and weaknesse in him.

Thirdly, if any give him better counsell, and reprove him for his evill course, ^c he will not abide it, but flings out and counts his best friends his enemies, which makes him incapable of amendment.

Fourthly, ^d as he is improvident and carelesse in providing necessities, so is he wastefull and prodigall in spending.

^e Fifthly, he is lofty and highly conceited. *Quod vult, valde vult,* most violent in his desires.

Lastly, ^f he changes, as the wind: never long in love with any thing: now of one mind, anon of another.

I wish I were able to set forth the weakenesse and vanity of youth, in its proper colours, that it might appeare in how unfit a Cabinet the ornaments of this age are laid up. Mistake me not: I note the vices onely to which this age is subject; to youth it selfe I have no quarrell.

Yet in regard of infirmity, I can no better compare it then to a Ship on the Sea, that is fraught with variety of costly wares, but wants a skilfull Pilot to guide it and keep it in safety when stormes arise: whereby often it comes to passe, that it reaches not the haven, but ship, wares and all sinke in the deepe Ocean. Put into this Ship, that is, grant there is in the young-man, what you will or can imagine him to be endowed with: bodily strength, agility, fresh-

Youth
like a
ship.

freshnesse of wit, firmnesse of memory; as much learning and knowvledge as his tender yeares by the helps he hath had, can furnish him withall: and whatsoever else selfe-conceit possesses him of: his violent disorderly affection, like a blast of wind, many times sinks all to the bottome of perdition.

Bodily
strength
dangerous

So vaine a thing is bodily strength to youth, that not onely it steades it not, but contrariwise being the breeder of a groundlesse confidence, it puts it upon infinite dangers: yea, it is the instrument or meanes by which corrupt nature doth worke its overthrow. What security and carelesnesse is there in most young-men, that enjoy health and strength: what hardnesse of heart? how farre are many of them from
any

Youth se-
cure.

any thought of repentance, and all because they put farre from them the last day of account: presuming that for them there vwill be time enough hereafter. Things that are farre off seeme lesse to us then they are, as the starres in the firmament. So, because young-men behold death in a great distance, they neglect both it, and what it brings, as things not worthy their minding. So was it with *Solomon*: young-man whom hee tooke to taske; *Eccle. 11.9.* and therefore *Bernard* tells us, that strength is hurtfull, when it tends to disobedience, and onely then profitable when it is joyned with humility of heart: ^b and another counsels us, to use bodily strength and health, that it may further the health of the soule.

Y
10
20
30

De l'intérêt
vieux de l'âme
cap. 16.

Greg. pastoral. per.
3.6.13.

Youth
most op-
posite to
Old-age.

I could willingly stay yet longer in my discourse of youth, for that it stands most in opposition to the age I treat of, and looks at it commonly with an eye full of scorne and contempt: repining at its length of daies, and oftentimes thinking it long ere it succeeds the Old-man in his offices, lands or goods. So did that proud and ambitious *Absolon*, when he thirsted after his fathers Crowne. *Filius ante diem patris inquirat in annos.*

*Ovid. Me-
tamorph.
lib. 1.*

Youth
hath most
need of re-
formation

This one thing here I may not pretermitt, that both *David* and *Salomon* single out this age, as that which hath most need of reformation, as *Psal. 119. Where withall shall a young-man cleanse his wayes?* And *Ecclesi. 11. 9. Rejoyce O young man in thy Youth, &c. but know, &c. and Cap. 12. 1. Remember there fore*

fore thy Creator in the dayes of thy youth. And Prov. 4. he makes the simple man and the young-man to draw in one yoke, and equally to want instruction. These two so skilfull Physirians of the soule, would not have chosen this subject to worke on, or lighted on the young man for their patient, had they not thorowly viewed his state, and found that in his understanding, will and affections he is (for the most part) exceeding infirme and weake, and much every way out of frame.

That which hath beene said I take to be sufficient to cleare this point, that the young-mans strength and flourishing estate when it is at the highest pitch, ordinarily makes him no whit the better nor more happy: but much

I

more

Mans age
when it
begins.

more miserable every way :
so weake and infirme an age it
is.

The next in order is *mature*,
or ripe age, in Latine, *atas viri-*
lis, mans-age. From which de-
nomination wee may conceave,
that till then a man is not a man,
not the infant without question:
not the child: no, nor the youth
though he strut it out, and thinke
there is no man-hood to be found
but in himselfe.

Mans age
in evill
immove-
able.

This *atas virilis*, is an age (I
confesse) more staide then the
former, and lesse hot and violent
in affections: but yet more stiffe
in every thing: and so whatsoe-
ver is evill in it, is more perma-
nent and unmoveable, and con-
sequently more hurtfull. The
child (as I shewed before) is
a tender twig, newly planted and
easily

easily brought out of frame; yet flexible. Youth, the flower of mans life, is like a tree in the spring-time, beautifull in blossoms, which gives hope of fruit: and though these blossoms, many times are blasted, and so the tree becomes unfruitfull, yet is it of a more yeelding disposition: and vice being not yet habituall in it or deeply rooted, is more easily nipped in the head. But this age of which wee now enquire, though it be (for its season) apt to yeeld fruit: yet many times for grapes it brings forth wild grapes: neither will it by the dresser of the Vine so easily be wrought upon for better fruit.

But what is it, that the heart in this age, is commonly and in most men set upon? Our Author tels us that too. * Men here labour

I 2

for

Man-age
aspires
high.

* Queris
opes & a-
micitias,
in seruit
bonori. Ho-
rat Ibid.

Mans-age
prone to
wrong.
Dum vi-
tant stulti
vitia, inco-
traria cur-
runt Et a-
libi, in vi-
rium ducit
culpa ju-
ga si caret
arte. Hora

for riches that they may be set-
led in a great estate: they procure
the friendship of great ones, so to
be backt in whatsoever they doe,
be it right or wrong: they aspire to
honour, and labour to be great:
and all this many times, that they
may be the onely commanders
in the places where they live,
and may without controule over-
top and oppresse the under-shrubs,
the poore weake underlings a-
mong the people: and ¹so they
fall from one extreame to ano-
ther. They shunne the impro-
vidence and prodigality of their
youth and light upon the contra-
ry covetousnesse, the root of all
evill. They will no longer bee
rash, simple and unadvised, as in
their younger yeares: and to a-
void that, they study to bee sub-
tile and crafty, and fall to plod-
ding

ding and plotting for their private (not alwayes good) ends. They seeme ashamed of the facility and tractablenesse of youth, and become as a brasen wall, standing unmooveable against whatsoever crosses their whatsoever resolutions. To avoide levity, they become obstinate: and so in the rest, and how great then is the weakenesse of such mens minds, though this bee the most stable, and the most commendable and in the common account of all the ages.

The Poet, our Author, forgets not the Old-man: he feels his pulse also, and notes his condition and properties: but they are such, as bring no disparagement, but a grace and commendation to this age. But what are they? he seekes riches, and makes no

Old-mens
care for o-
thers good

*Querit
inven-
tu miser
abstinet, et
timet uti
ubi supra.*

use of them to himselfe : true, he is contented to be poore and (in a sense) miserable himselfe, that others may be rich and happy : when he is gone wil not the child, the young-man, the man of ripe-age, will they not all (that is all men) commend him for this? For them he gets, for them he keepes what hee spends not, that they may enjoy it after him, and praise both him and his abstinency and bounty in the joyfull use of it. They are his heires, to them he leaves his *plus viatici*, the greater part of his provision, *quibus plus via restat*, because they have (in likely-hood) a farre longer journey to goe. This (sure) is providence and care of posterity, not covetousnesse. The eldest man alive is not so stupid and senselesse, as to thinke hee shall carry

carry his goods with him to his grave, and may not this be another end of his sparing, that the hope of legacies may gaine to him regard and love while hee lives from them, who are apt enough to despise his gray-haires.

Molestus est inter iuvenes senex, sayes one. OLD AGE is troublesome and unpleasing to youth. Many Old-men that have outed themselves of all, or neare all, while they lived, have after it continued alive long enough to repent when it was too late.

Besides, it is certaine that though this man of yeeres, by help of his even temper, is able to use the wealth he hath, with greater benefit, and lesse hurt to himselfe and others, then younger men, who hardly observe a meane in any thing: yet being wea-

Menäder.

Old-men
best use
wealth.

ned from the pleasures of this world, to which his riches might be the fuell or materials; no marvell if he abstaine from a much delightfull use of them. While his mind feedes on better food, his body and mind both are contented to want the use of the worser, strange it were if such contentednes and moderation should breed reproach.

Old-age
not to bee
blamed
with per-
sonall
vices.
• Psa. 113.

But S. *Austen* may seeme to stand against us in this point. • He tels us that in Old-age, all other vices decaying, covetousnesse *juvenescit*, encreaseth and groweth daily. I answer, first it is unlikely that this his censure was generall, because hee knew well, how farre himselfe in his elder yeares, was from it, and doubtlesse if he wrote it, while he was young, when he was growne old

old, he would have retracted it from his experience in himselfe, had he meant it of all, Probable it is that he said it either according to the common tenent of the disgracers of this age; or because some Old-men of the worser sort are such, and in that case it is *ma-
rum vitium, non senectutis*: to be ascribed not to the age, but to the viciousnesse of the former part of mans life, whence the habit of covetousnesse might grow up. It is absurd (saies^p the Patron of this age) that an Old-man. should (as an Old-man he meanes) bee covetous: no lesse absurd, then for one to vex himselfe with getting still more and more provision for his journey, when he is come neare the end of it. Certainly, that which it is absurd for a man to doe, and incre-
dible

Old-men
not cove-
tous.

*P*Caro ma-
ior apud
Cic de se-
nectute.

The
ground of
Old-mens
parsimony.

¶ *Di. Cyn*

dible that he will do it; it is as absurd to thinke he is culpable in it, or to accuse him of it. Lastly, it may be answered, that, were the Old-man faulty herein, somewhat might be said for him by way of excuse: *viz.* that it is caused by an incident infirmity, which is feare of want, arising partly from the coldnesse of his temper, and in part from his inability (now) to get any thing by his labours or inducements; which may seeme to free him from the scraping covetousnesse, though it put him hap'ly upon parsimony or warinesse in spending. ¶ One being asked what was in *vita calamitosissimum*, the heaviest calamity in this life, answer'd well *ἡ πτωχότης*, the estate of a poore needy Old-man. So then, the calamity of want

want being greater to this age then to the other, to be sparing in it, is skarse any fault at all. For nature it selfe gives every creature a kind of care and desire to preserve it selfe.

Further, ' It is said that the Old-man doth all things with feare, coldly and slowly. Warily as I conceive it, ' having observed in his long experience, the innumerable mischiefes into which the rashnesse and unadvised hastinesse of young men doth carry them. The Philosopher gives this very reason why youth is bold, and age fearefull. It is ('saith he) because youth wasts knowledge, (for who so bold as the blind) and age sees the danger of being over-hasty.

It is added, ' that hee desires and longs for better times. True, because

Old-men
warie.

* Res om-
nes timide
gelideq;
ministrat,
ubi supra

* Arist. in
Rhetor.

Old-men
long for
better
times.

* Aulus G.
futuri.

Why Old.
men hard
to please.

**Diffici-
lis Ibid.*

Old-men
praisers of
former
times.

**Laudator
temporis acti
se puero.*

Ibid.

Old-men
just repro-
vers.

**Censor, ca.
stigatorq;
minorū.*

Ibid.

**Tum pis-
tate gravē
aut meritis
si forte vi-
rum quem
cōspexere
sileat, &c.*

*Virg in
Æneid.*

because he hath scene much evill
in the world, and is wearied with
greeving at it. No man can fault
him for this.

Againe, ^u he is hard to please.
This may arise from his dislike of
mens evill manners, with which
no man should be pleased.

He is said to be a ^{*} prayser of
former times. Not without cause,
sith the world growes daily more
and more out of frame and wic-
ked.

He cannot winke at the vices
of disordered young-men, but
^y sharply reprooves them. Who
may more justly take to him this
so necessary an office, or execute
it with so much gravity, so great
authority, so mature wisdom,
discretion and moderation, as the
Old-man, ^{*} of whose well-me-
riting love, and indeavours for the

common

common good, all men have had long experience and triall ?

By this which hath beene said it is plaine and evident, first that all the ages of mans life are infirme. Secondly, that each hath its proper defects: and lastly, that the infirmities of Old-age, are not so great as of the rest, all things duely weighed and consider'd.

Now, they are to be compared likewise in the point of sickness. But this part of my taske, I am willing to cast upon the Physitian, both in regard of his farre greater knowledge this way, and to avoid the blame of putting my sickle into an other mans harvest, and leaping out of mine element. Fearing to be *Piscis in arido, monachus in foro*. Yet something of it, Out of mine owne profession.

Health

Sicknesse
whence it
came.

• *Super*
Gen. ad
lit.

Health is (indeed) a blessing upon blessings: one that seasons and Sweetens all the rest. But the perfection of it was onely in Paradise. For immediately after the fall, came the curse, first upon man that had sinned. In the very same day (▪ saith St. *Austin*) began *Adam* and *Eve* to dye, in which they received the law of death. After the curse fell for man and his transgression upon the earth, and the other bordering elements, and on all the creatures contained in them. While man was faithfull in serving his Creator, the creatures served him as their second Lord: but presently upon his fall from his God, they all fell from him, and shaking off the yoke of their allegiance, turned enemies and rebels against him. Before man had

had the meanes of health and life, and immortality, (to which he was created) laid up for him in those creatures, then all good. But since through the curse, they are become the instruments to inflict on him that punishment, *the bodily death*: or rather so many Sergeants to arrest him. And the infinite number of diseases, bred by the earths curse, are likewise busy tormentors, to waite on him for the execution of that punishment, which the transgression had justly deserved. *Dust now wee are, and to dust wee shall returne*: dead-men we are, and to death the creatures are appointed to bring us. In the sweat of our faces we eat our bread. Our daily labours in our callings are now, not as *Adams* in *Eden*, but sweating labours, which make
way

way to sicknesse, and consequently to death: drying up, *sensim sine sensu*, by little and little, unperceivably, the radicall moisture; and wasting the naturall heate: and withall enfeebling the body, and so farre disabling it to beare the distempers, as that it is sooner or later overcome by them. During the time of mans innocency, the great Creator so temper'd the contrary qualities of the elements of which his body consisted; that they were not (as since) at strife among themselves: but when man had sinned, that way might be made to the execution of the sentence of death; God drew backe his hand, and left them to their naturall worke, in seeking their mutuall destruction. And by that means now (as one saith)

•*Euripides*

vivere,

utere, mori est, our living is a dying. While we live, and by living, we come every day nearer and nearer to our dissolution.

This is now the weake estate of our earthly tabernacle, to which the art of Physicke in diet and medicines may be as a prop to a decayed and tottering house; but comes farre short of restoring it to the originall perfection in the creation. Physick (* sayes *Galen*) is an art of repairing, not of building. No, this certainly requires the same hand which made man at the first, and the way which God the Creator and recreator will take in it, he hath plainly expressed in his word. It is by demolishing (in his time) this decayed and daily decaying house, and setting up a new. ^dThe

earthly house of this our weake Tabernacle

Physicke
wherein
usefull.

* *Lib. de
constitut.
artis medi-
cæ.*

^d *2 Cor. 5. 1*

• 1 COR. 15

36.

bernacle must first be destroyed, that we may have a building given of God, not made with handes, but eternall in the Heavens. * As the seed that is cast into the ground, first dies, and then is quickned: so our bodies at the resurrection. This corruptible shall then put on incorruption, and this mortall immortality.

Sicknesse
by sinne

Perfect health man had: but by his sinne he lost it. Perfect health he shall recover, but the way to it is death, and the way to death is sicknesse, and as the sting of death is sinne, so the evill of sicknesse, is sinne likewise, and that not onely as the meriting cause, but also as the thing to be prevented by it. Would we alwaies live in health? We know not our selves. God that is better acquainted with our estate and condition, sees, that

all afflictions, this of sicknesse, is most beneficiall unto us and most necessary. The reasons, to note some of them, may bee these. The first, to make us looke backe to see from whence we are fallen, and why. Another, because other afflictions are not so direct premonitions of death, which should be the meditation of our whole life. A third, for that this correction doth not onely minde us of our sinnes past, and upbraide us with them, that wee may repent, but serves also for a curb or restraint to hold us in from rushing into the world of enormities and sinnes, to which our corrupt and unbridled nature otherwise would carry us head-long: for by sicknesse the flesh which rebels against the spirit is weakened, and more easily observes that

Benefits
of sicknes.

Health
dangerous

*'Nu' quā
pej us quā
in sano cor.
pore eger
animus b. 2.
bitat. Pet.
lib. 1. dial
4.*

precept, of not suffering sinne to
reigne in our mortall bodies.
Fourthly, health of body is an
occasion of many evils, especi-
ally when the soule is sicke, or ill
affected. 'No where (saies one)
can the corrupt heart dwell
worse, or more dangerously, then
in a healthy body. Fifthly, when
we see a man in his bed of sick-
nesse, how much doe wee finde
him changed (if there bee any
sparke of grace in him) from
that hee was before? Hee hates
his former disorderly course, and
himselſe for it. Hee resolves
(though hap'ly with great
weakenesse, and sometimes after
recovery, inconstancy) yet he
resolves, or at least professes a re-
solution for amendment: and he
binds himselfe to God for it by
many promises and vowes: in
health

health with most men it is farre otherwise.

Againe, the want of health may be borne the more patiently, both by aged and younger folke, because health is a thing common with us to inferiour creatures, not peculiar to man: as *Psal. 36. 6.* *Lord thou preservest man and beast.* From which place, *S. Austine* observes, that we should not bee proud of health, and we may from the same ground, that there is no cause of our being much dejected, for the want of it.

Health com-
mon to
beasts,

Well then: were it granted that old-age is followed with more diseases then the other; this notwithstanding would be no disgrace to it: a benefit rather as hath beene proved. But by the concurrent judgement of Physitians, it appeares to be otherwise. For

Sickness no
disgrace.

they tell us that old-men are not so subject to sicknesse as the younger, and that the reasons of it are these. One, their temperance above others, by which (say they) the most depraved and corrupt nature of man is preserved and held in a healthy constitution. Another, because they are sensible of the least causes of sicknesse, and thereby become wary, and suffer not the diseases to take root in them. And the last is their cold and dry temper, which frees them from hot fevers, inflammations, and corrupt humors. Whence it is (▪ saith *Plinie*) that they are lesse subject to the pestilence. Hereunto wee may adde the common Proverbe, A Physitian, or a foole. A Physitian by experience and many observations; or a foole for want of them.

▪ Lib. 7. c.
50.

them. Now we know none hath so much experience as the Old-man, whose many yeares afford him opportunity and meanes to be to himselfe an Emperike, a kinde of Physitian. The carelesnesse of former ages, have (happily) bred diseases in him: and hee by his skill and knowledge gotten by experience, practiseth the cure. The other ages are as violent winds and stormes that by often beating upon this house of clay (or as bad inhabitants that by their neglect) bring it out of reparations; and OLD AGE is as the Carpenter to repaire it.

Old-age
hath ex-
perience.

The IIII. Chapter.

Containing the next and last disgrace cast upon OLD-AGE, and the answer.

Propin-
quity of
death ob-
jected a-
gainst Old
age.

THe last imputation is this; that to the OLD-MAN, death is at hand, and knockes at the doore, as it were, ready to come in and ceaze upon him. And here now we are fallen upon a meditation of Death, and I rejoyce at the occasion, imploring Gods helpe, that I may bee profitably sensible of what I deliver touching this point, and may bring it home to my selfe for my better preparation.

In it, I will endeavour to prove first that to be neare to death is not a misery, but a happinesse rather

ther. Secondly, that were it an affliction, as it is deemed to be, the other ages are as liable to it as this. And lastly, that the former part of mans life ill order'd, is one and not the least cause of Old-ages hastning to the grave.

Touching the first. What is there in Death that may make it a misery to a good Old-man? Is it that which *David, Psalm. 6.* and other where pleaded for the lengthning of his life? In death there is no remembrance of thee, &c. And *Hezekias, Isaiah. 38.* The grave cannot confesse thee? That indeed should bee a principall motive to the desire of life, and the shunning of death. The end of it should be, not so much that wee may longer enjoy this world, and the comforts of it, as that we may have longer time to
goe

What
makes
death
most grie-
vous to
good men

goe on in the workes of our calling, that God may by us bee yet more glorified in this world: and that here now grace may grow and increase still more and more in us, and so our glory bee answerable in the world to come

M^rs rash-
nelle in
speaking
against
death.

The wisest and most valorous among the Heathen, who could say much and have written also (though to no purpose) *de morte contemnenda*, of the contempt of death: who also that they might seeme no lesse couragious indeed than in word; have many of them rush't upon this enemy, and desperately encounter'd him (as at this day, some among us, though better enformed of the danger of it, doe *in duello*, in single combat, and other unwarrantable attempts) they all (I say) may be likened to the man whom our

^aSavi-

Saviour taxes for his unadvised-
 ness, *In that going to warre, bee
 consults not afore hand, how able
 he is to meet him that comes against
 him.* Certainly death may bee
 counted as the last, so the most po-
 tent and dangerous enemy, when it
 is in its full strength (that strength
 which God himselfe put into it
 immediately after the fall. *Gen. 3.*)
 And when we are naked and de-
 stitute of the armour of prooffe,
Eph. 6. weake also, as not streng-
 thened by that victory, wherein
 Christ our champion overcame
 this enemy for us. For God hath
 set him upon us, and strengthened
 him against us: and what are we
 then of our selves to withstand
 him? Yet our good God hath
 provided a remedy: not that we
 should recover our former
 strength, or be able of our selves

^b Luk. 14.
31.

Death
wherin
terrible.

Remedy
against
death.

to

¹Heb. 2. 14¹Cor. 15¹Col. 2. 14¹Ro. 8 35¹Heb. 2.
15.

to breake the Serpents head, but
 that the seed of the woeman
 should doe it. He it is through
 whom it comes, that this enemy
 hath no power over us, because
¹hee hath destroyed the Diuell who
 had the power of death, ^k and hath
 taken away the sting of it, by his
 suffering for our finnes: and the
 rigour and curse of the law, which
 is the strength of sinne: ¹and
 hath put out also the hand-writing
 of ordinances that was against us.
 By this great mercy of God we
 become conquerours over death,
 yea, more then conquerours.
 Rom. 8. J, but (may some man
 say) death when it comes may
 bereave us of our confidence in
 Christ. No, ^msaith the Apostle;
 neither life, nor death, &c. shall be
 able, &c. O, but ⁿwee are in ser-
 vitude to death all our life long.
 True

True, of our selves: but we are delivered from this also by Christs death, as in that place.

Thus we see that death is not misery. It is as easie to proove that it is great happineffe. Wee have it by a voice from Heaven.

Blessed are the dead which die in the Lord.

For the further manifesting of the point: First, let it be laid downe as a certaine truth, that corruption is the way to generation. Wee finde it to be so in things naturall. Ayre becomes water, but first it must leave to be aire: water returns to aire, but withall it leaves to be water. In things artificiall: the mines bred in the bowels of the earth, must first be digged up: after, by fire purged of their drosse: then made malleable: after, cast into

Death a blessing

• Rev. 14
13.

Corruption
on the
way to ge
neration,

The body
not de-
stroyed by
death.

In Gen.

Cap. I.

Hom. 35.

a mould for fashion, and lastly
filed and polished, that they may
become vessels for use. The
body of death is not destroyed
(saith *Chrysostom*) as the brasle,
when it is melted and cast, that a
vessell may be made of it: it lo-
seth nothing, but gaineth a better
and more usefull fashion. The
Cedars which *Hiram* gave to *Sal-
aman* for the building of the
Temple, were first cut downe,
squared and framed, before they
could become that glorious house
of God. The same is true of the
point in hand. The earthly Ta-
bernacle must first be dissolved,
as we said before, and then after-
wards wee have a building of
God. And the seed that is cast
into the ground must die, and
then be quickned, and have a new
body given unto it. The way to
the

the putting on of incorruption, and immortality, is the putting off of corruption and mortality.

Is it not a blessed thing that opens the gates of Heaven to us? is it not the Merchants happinesse, after his long travailes, and his venturing on the Sea through many stormes and tempests, that now at the last he is in the haven, his ship full-fraught with rich wares, and he neere his house and home, the thing often wished and much longed for? ⁹ Death (saith one) is *portus malorum*, the haven in which a man takes harbour, freed from all former dangers. *Queri de cita morte* (saith Seneca) *est queri, quod citò navigaris*, To complaine of a speedy death, is to dislike that we have so soone passed the dangerous seas. Can any thing more pleasingly

Death opens Heaven gates

⁹ Cic. lib. 5.
Tusc. quest.
⁹ Epist. 84.

singly befall the rightly affected
 soule, then to be freed from im-
 prisonment in the body, and from
 the clog of that masse of clay
 which holds it downe, and keepe
 it from its proper place to which
 it would mount up, were it not so
 held. Is not hee that runnes a
 race, or travels a journey, or
 workes hard all day, glad when
 he is at the end of his labour and
 toyle? Or he that fights, when
 he hath obtained the victory? Or
 would they be againe in the be-
 ginning or middle of their race,
 journey, or fight? *Pretiosa mors,*
tanquam finis laborum, tanquam vi-
ctorie consummatio, tanquam vi-
janna, et perfecta securitatis in-
gressio. How precious should
 death be to us (saith S. Bernard)
 death that is the end of our la-
 bours, the consummation of our
 victory.

victory, the gate to life, and an entrance into perfect security.

'S. *Austin* saith it is the laying downe of a heavy burden. Is it not a happinesse to be deliver'd from sinning, from the temptations of Satan, the allurements of the world, and the rebellion of the flesh against the Spirit in use? Certainly death is a bed of peace and rest. *Isa. 57. 2.*

Sup. Job.

Who will or can doubt of the happinesse that death brings with it, when he considers how many and great the good things are which accompanies it? First, the perfection of grace, which before was weake and in small measure. Secondly the mansion or place which Christ is gone before to prepare for us, even *'a presence with God, where there is fullnesse of joy, &c.*

Death
brings
happinesse

*1. Psal. 16.
ult.*

Is not hee happy that is neare the thing he advisedly much desires? I desire, saith the Apostle, *to be with Christ.* S. *Austin* tels us that he in whom this desire is, doth not patiently die, but lives patiently and dyes with joy and delight. Hee (saies S. *Ierom*) that daily remembers and considers of his dissolution, contems things present and hastens to that which is to come.

The
kingdome
of grace
brings ioy

All the faithfull before the comming of our Saviour were in a joyfull expectation of his coming: many Prophets and righteous men desired it: they waited for the consolation of *Israel*, as *Simeon*, *Luk. 2.* After, when hee was come, what rejoycing was there? Then the Angell brings tidings of great joy, and a multitude of the heavenly host, joyned with

with him in a joyfull praising of God. *Glory be to God on high, &c.* then *Simeon*, Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy Salvation. After againe, when *Iohn Baptist* had prepared the way, and wone Disciples to Christ, how rejoyced they at the sight of the Lamb of God: *Andrew* to his brother *Simon*, we have found the *Messias*, and *Philip* to *Nathaniel*, we have found him of whom *Moses* and the Prophets did write. Both *Iohn* and Christ himselfe for the increase of their joy that heard them, made this the summe of their preaching, *Repent, for the Kingdome of God is at hand: yet (to bring it now home to our purpose)* all this was but the Kingdome of grace; and if when that was at hand, there was cause of so great
L 2 joy,

joy, as indeed there was; then how much greater cause is there, when the Kingdome of GLORIE is at hand, and even come unto us, how great joy and happinesse must there needs bee?

By death
life.

* De gra-
tia novi
Test.

Why
death un-
welcome.

* 1 Cor.
15. 21.

* 2 Cor. 1.
9.

The truth is, every mans death is suiting to his life; if he be blef-
fed in his life, he is more so in his
death, which followes a good
life. In a word, if thou shrink and
draw back at the thought of thy
death (which is a common infir-
mity, *Tantum habet vim carnis
& anima dulce consortium*: of
great force is the sweet societie
betweene the body and the soule
in case it be thus with thee, it
because death comes not into thy
frequent cogitations; because
thou diest not daily, because
thou receivest not the sentence

dea

death in thy selfe. *Mortem effice familiarem* (saith *Seneca*) *ut si ita fors tulerit, possis illi obviam ire*, be well acquainted with death, that when he comes, thou maist meet him as a friend, and entertaine him with joy. *Facile contemnit omnia, qui semper cogitat se esse moriturum* (saith *S. Ierom.*) hee that continually thinkes of death, easily tramples upon whatsoever may dismay him. Or it is for that thou hast not yet learned ^{*} of *Saint Chrysostome*, *Offeramus Deo pro munere, quod pro debito tenemur reddere*; be free in offering up thy selfe to God as a gift, which wee are bound to yeeld to him as a debt. Or, because thy life hath beene vitious, *Mala mors putanda non est* (^{*} saith *Saint Austin*) *quam bona vita preces sit*, that death may not be counted

L 3

evill,

^{*} In Epist. ad Paulū.

^{*} Sup. Mat 10.

Death embittered by an ill life.

^{*} De Civitate Dei.

evill, which is foregon by a good life. Thou art loth to die, wherefore? thou hast lived ill, and so art unprepared for death, know that the reason of this want of preparation is, because thou art not thoroughly perswaded and resolved that thou shalt die, nor dost truly beleeve it; hap'ly thou canst say, from a generall swimming thought of death, that we are all mortall, or the like: but a firme and constant beleeve of it, is farre from thee, for otherwise thou wouldest live in continuall expectation of thy dissolution, and prepare thy selfe for that day, that houre, knowing that then instantly thou art brought to judgement. If newes be brought to a City, that the enemy is comming against it and ready to besiege it; shall we thinke they beleeve it, when

when they make no preparation for defence, *Quotidie morimur, quotidie mutamur, & tamen aeternos nos esse credimus,* ^b saith Saint Ierom, we die daily, and every day are we changed, and yet we dreame of eternity, even here in this life. Or hap'ly, the reason of thy feare of death, is, thou art fast glued to thy earthly portion, thy riches, thy pleasures, thy honours, thy friends. Shake hand (at least in contentment) with these, and all will bee well, forsake them now while thou livest, and then thou canst not in regard of them, thinke death thine enemy, or that it takes either thee from them, or them from thee; if thou have thy treasure in Heaven, there thy heart will be, and from thy heart and treasure thou wilt not be contentedly; but wilt love and em-

^b In Epist.
ad Heliod.

Death
embittered
by
love of
this world

brace the messenger and guide which conducts thee to them; namely thy death.

But (will some man say) how can there bee happinesse in that which all men, yea all the other creatures doe shunne? for they all naturally desire to preserve their estate of being what they are, and by all meanes avoid their being dissolved.

How
death ab-
horred
and how
desired.

I answer, first, Death and dissolution is two waies to be considered: either simply, as it is an abolishing of a present estate, or as it is a passage to a future better condition: as it is the former, naturally it is abhor'd; but as it tends to perfection, it is both in it selfe desirable, and by the creatures desired and longed for before it comes; and when it presents it selfe, right welcome and embraced,

ced; so was it by th' Apostle, *Phil.*
 1.23. he desired to depart, or as
 some translate it, to be dissolved.
 Why? not in respect of death it
 selfe, but because by this death
 he should passe to a better life;
 he should live with Christ, hee
 should bee deliver'd from his
 claiely house, as that word dissol-
 ved imports: or dismissed, as
Bez. a reads it, and our newest tran-
 slation; that is, set free from im-
 prisonment in the body, and from
 the miseries of this life, and hence
 it is that the Apostle there pro-
 fesses that he shall gaine by death,
ver. 21 he shall gaine Christ by
 it, enjoy him fully, and with him
 glory, even the crowne which he
 aspires unto, *2 Tim. 4.* hence it is
 also that death is longed for, and
 earnestly groned after, as *2 Cor. 5.*
 neither is this true which hath
 beene

beene said, onely of the faithfull among men, but of the other creatures also; with earnest expectation they grone and travaile in paine for the day of their renovation, *Rom. 8. 19, 22.*

So then, it is plaine that death though it be not simply and in it selfe good and desirable, yet for that which commeth of it, it is.

And this may be further manifested by similitudes, with which the same Apostle doth furnish us.

First, in the place afore-named, *2 Cor. 5. 1.* the body, our earthly mansion, is compared to a tabernacle, a weake and moveable house or dwelling: our heavenly habitation to a firme building, *not made with hands, but eternal in the heavens,* and *1 Cor. 15.* our in-

Death a
pulling
downe of
a Taber-
nacle.

interred bodies are likened to the seed which is cast into the ground, and is there corrupted and dies. I will apply these comparisons to our present purpose.

True indeed, an old weake decayed house, is not in this happy, that it is taken downe, better to be in that meane estate in which it was before, then not at all to be, but herein consists the happinesse of its demolishment, that thereby it becomes a new faire building, farre more glorious in it selfe, and more profitable for use then before.

So againe, the seed is not in that happy, that it is corrupted and rotted in the earth, but that *corruptio unius* is *generatio alterius*, the dying of the seed, is the life of the corne that springs from it. Then foole, saith th' Apostle, that
which

Death as
the cor-
ruption of
seed.

which thou sowest, is not quickned, except it die.

The grave
as a Gold-
smiths
forge.

Thus we see there is still happinesse in death. The grave may be likened to the Gold-smiths Forge; in it our bodies are refined and polished by Gods Almighty hand, and by the power of Christs Resurrection; and they are made of corruptible incorruptible, and of mortall immortall, and so that comes to passe which we have, *Rom. 8. 28. That all things worke together for good to them that love God*: it is true of afflictions which are the fore-runners of death, and true of death it selfe, and therefore the ^c Apostle tells us, *that whether it bee life or death, things present, or things to come, all are ours*: and well saith ^d Saint Bernard, *Bona mors, quæ vitam non aufert, sed transfert in melius,*

^e 1 Cor.
3. 22.

^a In Can-
tio. Serm.
51.

O happy death that deprives us not of life, but changes this for a farre better. *Dies mortis* (saith Seneca) *quem tanquam extremum formidas, aeterni natalis est*, How art thou deceived in thy thoughts of death? the day of thy death, which thou so much fearest as thy last day; to thee is the *Birth day* of eternity; and *Euripides* answerably, *vivere mori est, mori autem vivere*, to live is to die, and to die is to live. *viz.* eternally.

But now, another block lies in our way, another Objection, which must also bee answered. How blessed by that (may some man say) which is a curse and punishment for sinne? that which God hath armed against us (as was said before) for the execution of that doome, *In the day that thou eatest, thou shalt die the death?*

Deaths
curse re-
moved.

To

To this I say first, that the Apostle answers it, 1 Cor. 15. 54. 55. the most hurtfull creatures, if once they bee disarmed and weakned, cannot hurt us; much lesse when they are overcome and slaine for us, and to our hand, as we say; so is death, Christ hath taken away the sting of it, and conquer'd it, and all adverse power that might stop our passage to Heaven. And as when *Goliath* was overcome by *David*, this victory made all the people of *Israel*, for whom hee fought, Conquerours, and freed them from the power of the enemy: so our *David*, having overcome and conquered death, we are safe, being all more then Conquerours by and in him.

Now, the second point followes, which I proposed for the answering

Other
ages as
liable to
death as
Old-age.

answering of this last accusation
(that Old-age is a neere neigh-
bour to death:) viz. that other
ages are as liable to it as this, and
many times as neere.

It is observed • by one, that
there are three messengers of
death, casualty, sicknesse, and
Old-age.

Casualties and the unhappy
accidents that doe befall men,
and shorten their lives, are indeed
many, somewhere whole Cities
have beene overthrowne by
earthquakes, others burnt up by
lightnings: some by fire: whole
regions swallowed up by the earths
gaping for them, many men and
places destroyed by the in-
undations of the sea, and many
other casualties happen daily; a
haire drunke in milke, a stone in
a grape, a small bone in a fish, have
beene

• Hugo de
Claustro.

Casualties
befall all
ages.

bee ne meanes of choaking, some have dyed with suddaine joy. Warres, and the Pestilence, how many thousands doe they devoure? a multitude of such accidents there are: but no age is more free from these messengers, then this we speake of, and that for these reasons. First, because this is an age of the best temper and greatest moderation, and circumspection, whereby divers of those dangers are avoided. Secondly, because it is not so much in bodily action, as the rest. Thirdly, for that it mooves lesse, stirres lesse abroad, giving it selfe to retirednesse. Fourthly, it is not prest to the warres, where death compasses men about, and is daily and hourelly expected. Besides, it is free from quarrells, and lesse subject to surfettings, to breaking and
dis-

disjoynting of limbs, or to deadly wounds, &c.

Touching the second messenger of death, Bodily diseases, they are in other ages more, more sharpe, and more incurable: every man will grant it.

If it be said, that though these two messengers should passe by Old-men, yet their age it selfe will stand ready every houre to meet them. I answer, that neither is that so; for the Schoole-man tells us that OLD-AGE sometimes equals all the other in yeeres and durance, and whereas of the rest there is a certaine set period and end; of this there is none: for no man knowes when an Old-man shall die, and cease to be an Old-man. & Saint Ierome tells us, that *Nemo tam fractus vi-*
lus & decrepita senectutis est, quin

M non

Diseases
befall all.

Every age
hath a
more
certaine
period
then Old-
Age.
*1^o Bo. 4.
Sent. di-
stinct 43.
artic 3.*

*& in epist.
quidam.*

non se putet unum adhuc annum esse victurum, that there is not any in strength so decayed, and in age so decrepit, as not to thinke he shall live yet one yeere longer.

No certainty of life.

Futther we know that the youngest hath no lease, no certainty of the number of his daies; and therefore must still be in expectation of death, as well as the aged: for it behooves him that hath no set day for his debt, to be at all times *solvendo*, ready for payment. *Socrates* was wont to say, that to Old-men death stands before them continually in their sight; but to young-men hee lurks behind, that unawares he may come upon them, as an enemy that lies in ambush.

Distemper of former ages makes Old-Age the nearer to death.

The third part of my answer remains: which retorts the fault (if it be one) of Old-ages being

so neere to death, upon the true cause of it: viz. mens intemperance, and disorder in the former part of their life. I will briefly passe through the particular foregoing ages.

In Infancy many times the milke in the nursing; or food, when it hath left the brest, is unholosome: whereby an ill foundation is laid for the bodily constitution. And heere (by the way) I cannot but blame the indiscreet peremptorinesse of some, who doubt not to make this a generall rule or Maxim that God never makes the wombe fruitfull, and the brest barren: and thereupon sticks not to conclude, that no woman may put forth her childe to nurse: true, not of nicenesse, and to shunne the paines and trouble of it. Yet it cannot be denied,

Causes of infants death.

In what cases children may be put out to nurse.

that there are many cases in which the mother not onely may refuse this office (which in it selfe is most naturall, I confesse, and lies neerely upon her) but is a cruell mother to her child (to say nothing of her selfe) if shee doe otherwise: for what weaknesse, and how many diseases may bee derived from a mother (in some cases, I say, and of some constitutions) to the child, to its utter overthrow, and undoing? and besides, it is not true that the mothers breasts are never dry: nor that there can be no other thing, that may justly excuse her refusing to be a nurse. But I leave the digression, having but occasionally and by the way fallen upon it. And now further I say, that often through want of attendance the poore infant falls into many mischiefes; all which

it carries with it to Old-age, if the grave prevent it not.

Child-hood is subject to as great distempers and hurts.

Causes of
death in
child-
hood.

The Young-man is next, and his affections for the most part, are strong and violent (as hath been shewed) whatsoever comes of him, he resolves to please his appetite in diet, to satisfy his desire of pleasures in immoderate recreations, and to nourish the pride of his bodily strength and active-ness in violent exercises, and his lusts also in wantonness, and then no marvaile if an intemperate youth leaves to OLD-AGE a weake and worne-out body.

Causes of
death in
man-age.

Of mature, or the ripe age, what shall we say? that (a man would thinke) will be wary of doing wrong to so good, so neere a neighbour as OLD-AGE is to

Evill of
former
ages fol-
low Old-
Age.

*Ita est,
non acce-
pimus bre-
vem vitā,
sed feci-
mus: non
exiguum
tempus ha-
bemus, sed
multum
perdimus:
nec inopes
ejus sed
prodigi su-
mus. De
breuitate
vitæ.*

it. Yet we know, and cannot but observe so much, that the two vices before noted do adhere to it; covetousnesse and ambition, put men upon many labours, toyles and attempts, which hotly and eagerly pursued, according to the extent of their desires; cause surferings and bring many infirmities and diseases upon it: which tend directly to death.

Now all these evils in the end, fall to the lot of the Old-man, brought upon him (as we see) by the foregoing part of his life; and therefore to it they must be imputed, and it may truly be said, that if Old-men bee neere to death, they are thrust upon it by their predeceffours, the former ages.

So it is (saith *Seneca*) wee have not received a short life, but wee have made it short: the time wee have

have is not little, but wee lose much of it by wastfull prodigality.

And that the sicknesses of elder yeeres (the causes of deaths approach) bee they moe, or be they fewer; are to be imputed to former errors & disorders in diet; we may have some prooffe from those two famous Physitians, *Hippocrates*, and *Galen*: of whom the former lived to an hunder'd, the other to an hunder'd and foure: and how, but through their knowledge and care, by which they attained to a rare temperance in the former part of their life. The *Essai* also (a Sect among the Jewes) were very temperate and sparing in their diet; and by meanes thereof lived ordinarily to an hunder'd.

*1o/epb.
de bello lu-
drico. lib. 2
cap. 7.*

^k Job. 5.
26.

¹ Psal. 55.
alt.

To conclude, when all is said that may bee brought either by the despisers or accusers of this age; It must bee confessed that length of daies is a great blessing, when a man comes to his grave in a full age, ^k like as a shooke of corne commeth in, in its season: And howelse can it bee the subject of a promise, as in the fifth Commandement: Honour thy Father, &c. that thy daies may bee long in the land, &c. and 1 Kings 3.14. If thou wilt walke in my waies (saith God to Salomon) I will lengthen thy daies. Or how can the contrary be a curse or punishment. ¹ The wicked shall not live out halfe their dayes. Certainly long life hath ever beene a boone by which God would expresse his love to his dearest servants. Among other temporall blessings which

which he afforded to *Abraham*,
 this is one, and the chiefe, ^m *Thou*
shalt be buried in a good Old-Age,
 and it was accordingly perfor-
 med, *Gen. 25. 8.* ⁿ *Isaac* likewise
 died an Old-man, *and full of daies.*
^o *Iacob* lived to a 147. yeares. ^p *Da-*
vid esteemed it a blessing earnest-
 ly to be prayed for; *Spare mee*
that I may recover my strength be-
fore I goe hence and bee no more
seene; And againe, ^q *Now, when*
I am old and gray-headed, O God,
for sake mee not, untill I have shewed
thy strength unto this generation,
&c. and he obtained it, *1 Kings*
2. Now, can any man bee so
 shamelesse as to reproach that age
 of mans life, which God him-
 selfe hath graced, by promising
 and giving it as a speciall bles-
 sing. to such as he entirely loved;
 and by threatening and inflicting
 the

^m *Gen. 15.*
 15.

ⁿ *Gen 35.*

29

^o *Gen 47.*

28

^p *Psal. 39.*

ult.

^q *Psal. 71.*

18.

^r Gen. 27.

33.

^r Prov 3.

16.

^r In Hex-
am. lib. 1.

the contrary upon the wicked?
^r *I have blessed Jacob (saith Isaac
 to Esau) yea, and he shall bee blef-
 sed.* Mans blessing there stands
 firme and irrevocable, and shall
 not Gods much more? Yes
 certainly; and therefore O L D-
 A G E is both truly and firmly
 blessed. ^r *Riches and Honour may
 be a left-hand gift, but length^o of
 daies comes to us in Wisedomes
 right-hand.* Excellently ^r Saint
*Ambrose, Quid naturam accusas,
 O homo? habet illa impedimenta
 quadam, senectutem & infirmita-
 tem: senectus ipsa in bonis moribus
 dulcior, &c.* O man, why art thou
 so injuriously busie in accusing na-
 ture? shee is not altogether free
 from impediments, as O L D-
 A G E, and infirmity; but even
 that weake age, in a good and holy
 life is more comfortable; in
 coun-

counsell more wise: for constan-
cie to entertaine death, more able,
and to suppress lust more strong
then any other age: the infir-
mity of the body, is the
minde's sobriety,
saith he.

THE

THE SECOND BOOK

In which it is shewed
that length of daies is digni-
fied by time and opportunity,
with many speciall privi-
ledges, more then any
other age.

CHAP. I.

*Wherein it is proved that OLD-
AGE is as a rich store-house,
or treasure.*



Itherto I have done
my best, to free my
Client OLD-AGE
from Calumniati-
ons; my forlorne
Client, that sues in *forma pauperis*,
or

or *hominis neglecti*, and (I doubt) speeds accordingly: yet through my want of skill, rather than of will and desire to manifest the goodnesse of his cause. I will now try what may be said for him (the next thing proposed) by way of demonstration, that the evils to which he is subject, are fully recompensed by the opportunity and meanes for good, which hee hath above all other ages.

And first, of his first priviledge. I will not doubt to say, that whatsoever good things accrew to man in the other part of his life, doe all ordinarily meet in this age, and in it are much neerer to perfection. As first, the ornaments of the minde, KNOWLEDGE formerly gotten by reading and study: WISEDOME gathered both by study and

All priviledges meet in Old-Age.

Ornaments of mind.
1 Know-ledge.

2 Wise-dome.

3 Prudence.

4 Courage

5 Patience

6 Constancy.

and experience: for he is indeed truly wise, who hath found the propositions which hee hath laid up for his use, to be true, by long triall: and is able rightly to apply them in his practise. **P R U D E N C E**, or discretion, purchased by a long continued observing of all pertinent circumstances, in every case. **F O R T I T U D E** and courage, arising from a right apprehension of all occurrences, whereby it comes to passe, that he feares where there is cause to feare (a necessary vertue, which who so wants, is rather foole-hardy, then valiant) and where there is no cause of feare or doubt, is hardy and bold as a Lyon. **P A T I E N C E**, growing from the many victories which hee hath had over afflictions, outward and inward. **C O N S T A N C Y**, as being

ing (by experience also) settled and well grounded in his judgement of good and evill, truth and falsehood. In a word (to passe by other particulars) the multitude of his yeeres have given time to the many actions, from which habits doe arise: so that through long custome, both his wits are exercised to discern of every thing, and likewise his mind is fraught with vertues of all kindes.

* Heb. 5.
ult.

Neither is he a storer this way only, for the perfection of inward indowments, but rich also in things outward; as children, his joy and comfort, in whom hee shall live after death; honour, wealth, yea and health also, if youth have not played the prodigall, and beene a waster of them.

Externall
priviled-
ges of
Old-Age.

And

Re-
sem-
blances
betwixt
the sea-
sons of the
yeare, and
ages of
man.

Fit Simi-
lica.

And heere now I thinke of the Analogie, or correspondency that is betweene the seasons of the yeere, and the ages of mans life. The Spring-time resembles child-hood: the Summer, and therein the growth of the fruits of the earth, youth: the Autumne, or harvest, the ripe-age: the beginning of the Winter, when all the profits arising from the husband-mans labours and charges, are come into his barnes and store-houses; the age we heere speake of. As therfore at this time of the yeere, the barne is full of corne, the hive of honey and waxe; as then the fleece is laid up ready for warme winter cloathing, and all the other provision, by the thriving *Pater-familias*, is stored up for the necessary use of the house: and as then the Ants heape

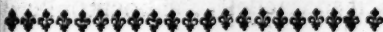
heape is growne great for succour
and food: so to Old men all the
forenamed good things come in,
and crowne this age with all man-
ner of blessings: If (I say) the fore-
going times have not beene sloth-
full and unprofitable servants to
their Master for whom they
were all set a worke. So tender-
ly is the eye of Gods providence
cast on the Old-Man, that hee
takes order for his being plenti-
fully furnished with all necessa-
ries, before he brings him to this
infirmie bodily estate. As at the
Creation man was not made, till
God had in a readinesse for him,
the whole worlds provision.

But soft, will some man say: let
not the Old-man vaunt too much
of the good hee receives from
the times past and gone: they
store up evill to him as well as
N good:

Discom-
forts are
no dis-
parage-
ments to
Old-Age.

good: they daily set him on the
score, and he must pay all when
the reckoning comes in. A disorderly impenitent fore-led life
brings heapes of wrath upon him,
and the heavie burden of sin, then
when he is least able to beare it:
to say nothing of other distresses in
his temporall estate. I answer: It is
true, too true. The person of the
Old-man oft-times feeles the
smart of those discomforts: but
it is no disparagement to the age
that incurre no blame by it, and
it is the age so much disregar-
ded, that is heere pleaded for.
Now when wee see innocency
suffer, how will it affect us? with
contempt, or commiseration?
surely if OLD-AGE be in any
man so happy (in some by Gods
gracious working it is) as to
make a Comedy of that which
was

was in danger to prove a Tragedy; by concluding whatsoever hath passed in the doubtfull Acts and Scenes of it, in a joyfull Catastrophe; who will be so envious, as not to grace it with an answerable *Plaudite*?



CHAP. II.

Touching OLD-AGES second priviledge, viz. meanes for a greater measure of grace.

THIS my claime for OLD-AGE, maintinnes not an uncapablenesse of it, either in Infancy, when God is pleased graciously to worke it, or in childhood, or the other two ages; but

Old Age
an helpe
to grace.

this, That many yeares and long life is no small help this way; and that in diuers respects: First, in regard of the time it gives for it. Secondly; in respect of the nature of grace, which is to grow: the more certainly, the more time it hath. Thirdly, because God the best and richest, the bountifullest master doth give the greatest reward to them that have served him longest.

Fit time
and place
must bee
for every
thing.

Concerning the first. Time and place fit and convenient must be granted to every thing. As it was said by the grand Engineer *Archimedes, Da ubi consistam, & movebo terram*: set mee in a fit place, and I will move the earth: so saith the skilfull and industrious man, give me time, and I will worke wonders. Time it is, by which being and increase is given

to

to every creature. Six daies God tooke for the Creating of the world, and all things in it ; that short time hee allotted to that worke: and the rest of time he hath appointed for his providence in governing; whatsoever he hath made: for his preserving, ordering, and blessing with growth and increase every creature, and each good thing hee hath bestowed on it. From hence it will follow, that the men to whom God hath granted a long time and many yeeres, have by it the better meanes and helps for adding still more and more to the grace they have received. As, to insist in some particulars: they may attaine to more knowledge then others, and a riper judgement, *Heb.5.* the Apostle compares the Word of God to food: and the

Old-Age
hath best
meanes
for grace.

hearers & learners of it he distinguishes according to the severall kinds of food. The Word hath milk, the first principles & easiest parts of it; and that is for children and babes in Christ. It hath also stronger meate, points of doctrine more hard to bee understood: this is for men of riper age in Christianity, such as through custome, have their wits exercised to discern betweene good and evill, as in that place, *ver. 12.* the difference there is in the time: *Concerning the time* (saith the Apostle) *yee ought to be teachers, &c.*

The light in the dawning of the day is not so cleere, as when the Sun is risen above our *Horizon*: so neither is the new-borne babe so inlightned in his tender yeares, as when time hath afforded

affoarded him more growth.

As it is in knowledge, so in faith. For the experience a Christian hath (by long continuance in this estate) of Gods mercifull dealing with him in things temporall and spirituall, gives strength to his assurance: as it did to *David* after his triall of Gods assistance in his overcoming and slaying the Lyon and the Beare. In repentance likewise: for by the daily renewing of it, throughout a mans life, it is still more and more perfected: and so in the rest.

^b The corne-ground which hath for two Summers and two Winters felt the comfortable heate of the Sunne, and the chastening frosty-cold, and hath beene plowed oftener then ordinary, and so passed through many

Old Age
hath ex-
perience.

b *Illa Se-
ges demū
voti re-
sponder
avari
Agricolæ,
bis que
solem, bis
frigora
sensit. Virg
in Georg.*

seasons; thereby becomes the more fruitfull: so the man on whom the comfortable reviving rayes of the Sonne of Righteousnesse, and the bitter nippes of afflictions, outward and inward, have wrought a long time, is by it abundantly increased in all grace and goodnesse. Why? because he hath had more time: for the breaking up of his fallow-ground, and preventing thereby his sowing among the thornes: and this is the Old-mans case: for many yeares give him time and opportunity for it.

• Jer. 4 4.

The Old-Age of the world had greatest mysteries.

• Gal. 4.

The mysteries of salvation in the Old Testament, were indeed mysteries, being delivered in Types and figures unto the people^d which were but as infants and children: but in the New Testament, and the last times (the Old-

Old-Age of the world) they were made more plaine and evident.

The Apostles of our Saviour, in their minority, there beginnings, how weak were they? for their little faith they were often checked by their Master: and when they had beene for a goodspace in Christs Schoole, they were notwithstanding but novices in their conceiving of some very necessary points: as of his death, of his Resurrection and of the vocation of the Gentiles, and how little had they then profited in that patience and constancy, which should have beene in them? in suffering, how weake was *Peter*, when he denied his Master in that fearefull manner? and all the Apostles at Christs death, when they forsooke him? yet afterwards

The Apostles most excellent in their elder yeares.

wards in their elder yeares, they were the trumpets of the Go'spell in preaching: Martyrs in suffering: and with knowledge, faith, constancy, zeale, and all manner of gifts miraculously furnished. It is true: This was not to be ascribed chiefly to time (as neither the other encrease afore mentioned) but to the mighty working of the Spirit in them: yet this, that increase of age, or time, gave opportunity for it, cannot be denied.

The old
Patriarks
advantage

Grace by
growth
gets
strength,

What thinke wee of the Patriarks before the flood; their many yeeres, their living (some of them) to almost a 1000, was it not a great advantage to them, for the repairing of the Image of God, so much defaced not long before?

The next Reason to prove that
many

many yeeres give great helpe to increase of grace ; is from the nature of it. It is naturally apt, yea mighty and powerfull in growth. Whence it followes, that the longer it continues in any, the more it may grow and increase : and OLD-AGE affoords time for it. As the Word of God, from which it arises and springs, is *immortall seed*, and the sower; or Seeds-man, God himselfe, the most skilfull and Almighty Husband-man, who with the same hand, *plants, waters, and gives the increase* : so the grace and fruit it selfe, is in such manner blessed by the worker of it, as that it hath power to grow abundantly.

• I Pet. 1.

In the first of *Geneses*, ver. 28. It is said, that God blessed his creatures by giving them power to bring forth fruit, and multiply,
&c.

&c. Now as the blessing upon those reasonlesse creatures was for increase, and conveyed to them a power for the same, which wee call the Law of nature: so the other blessing upon man, gives power likewise, not onely for naturall propagation, but also for spirituall growth; which we may call the Law of grace, because God by the gracious working of his Spirit, confers on it this power of increasing. Now, as time is required for it, so the more time (which is a priviledge of OLD-AGE) the more opportunity and meanes. *When I was a child* (saith the Apostle) *I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childishnesse.*

1 Cor.
13. 11.

The seeds of grace, when they
are

are first sowne, are the least of all seeds: yet growth (by time) makes them the greatest: our Saviour instances for it, & in the *graine of mustard-seed.*

So you have the second Reason to proove, that by multitude of yeares grace is multiplied. The third and last, is taken from Gods speciall love and respect to an old servant, (a point before touched) and his bounty in rewarding him above others. Every good master doth so: and God is the best Lord that any creature can serve. He rewards, not onely at the end of the day, when all our worke is done, with a crowne of righteousness; but, the meane while, in the Kingdome of Grace likewise while we are in working, and even by meanes of our work, and for it (as our reward) with a greater mea-

8 Mar. 13.
31.

Old ser-
vants re-
spected by
God.

measure of grace, even heere in this life. Such a servant shall double his talents, and thereupon bee made ruler over much, and enter into his Masters joy.



CHAP. III.

Prooving that OLD AGE is honourable.

WE have seene the Old Mans second priviledge: the third is Honour.

Old-Age
honourable.

^a Eccl. 7. 3

ⁱ Pro. 12. 1

Honour, on whom soever it is rightly confer'd, is a great gift.

A good name^b is better then a pretious oyntment, ⁱ To be chosen above great riches; but that onely is true honour, which is given by God himselfe primarily, and by men

his

his sub-dispensers of it, according to his rule and direction, *Laus a laudato*, hee is rightly prais'd, that is prais'd by the worthiest of praise. Man, judging of anothers worth, may and often doth erre, his *judicium*, many times, is *prejudicium*, he judges with prejudice; not uprightly, but with partiality, with a squint eye, and upon sinister respects. But God is the true and just Judge, and the onely giver of Honour, and God fastens it on the gray-haires in the fift Commandment.

But heere hap'ly some man will say, *The hoary head is indeed a crowne of glory*, but how? being found in the way of righteousness, otherwise not: and so Honour is not the Old-Mans privilege, but vertues shadow the reward

1 Prov. 16.
31.

rightcouſneſſe in
whomsoever. I answer: Ho-
nour belongs to the very age of an
Old Man for it is certaine, and
will not be denied, that men in
yeeres, even for their yeeres, are
to be ranked among the Fathers
meane in the fift Commande-
ment. Now to all Fathers is Ho-
nour there allotted, as to Fathers;
and therefore even for this to Old-
men. The Magistrate in the
Common-weale, the Minister in
the Church, the Father and Ma-
ster in a Family have right to it,
as they are Fathers. May the
subject, or the flock and people,
or the child and servant withhold
this Honour, in case the forena-
med superiours doe faile of what
is required of them? no man
may, no man will say it. The
meaning of the place therefore,

in conceive to be this; That when
 the Old-man is not old one-
 ly, but also veruous; then his
 honour is much the greater, even
 crowne of glory, as is also the
 Magistrates, the Ministers, the
 Pastors and the Masters. In the
Tim. 5. 17. it is said, *That the*
Elders which rule well, are worthy
of double honour, of honour (doubt-
 lesse no man will gaine-say it) as
 they are Elders and Rulers; but
 when they rule well, the honour
 must be doubled upon them. So
 in that place of the *Proverbs*, it is
 plain therefore, that honour is
 due to Old-men, even for their
 years, which is a priviledge not
 granted to any of the other
 ages.

Elihu was silent before his El-
 ders, in reverence to their age, *Job*
1. 6. *The glory of the aged, is the*

Gray-head, Prov. 20. 29. O L D
A G E carries honour in the very
name, *jeune*, which signifies both
O L D - A G E, and honour.

We reade of *Agamemnon*, that
when hee entertained the Wor-
thies among the Greekes at a
feast: hee preferred *Nestor*, old
Nestor above the rest, and invited
him first. And *Gadara*, a City in
Spaine, is said to have had a Tem-
ple dedicated to O L D - A G E, as
to the mistresse of knowledge.
A good rule also it is, which ¹ *Ma-*
nander gives: that every one
should honour a man of his Fa-
thers age, as his Father himselfe.
He would have also the Old-man
and the Noble-man to bee of
equall honour.

¹ *Phocid.*

CH A

CHAP. III.

In which we have the fourth privilege, Liberty for private devotions.

THIS also falls to the lot of OLD-AGE. And a sweet privilege it is, when a man hath leave *secum esse* and *secum vivere*, as the Proverbe is, to be by himselfe after that he hath attained the *pabulum animi*, the soules provision, of which God gives great store (or at least meanes for it) to the greatest storer, the Old-man. Now the devotions for which he may *secum esse*, are principally two, Prayer, and Meditation or Contemplation.

Touching Prayer: I should have said to show first, the necessity

Retired-
ness a
priviledge

Excellent
chies of
private

of it, for that all Gods promises depend upon this duty, *Aske and yee shall have: Call upon mee and I will deliver thee.* Secondly, the Incouragement, in that God invites us to it, calls upon us to call upon him (which may embolden us to come unto the throne of grace.) Thirdly, the strictnesse of the command concerning this part of Gods service. Fourthly, the many examples of the faithfull that hereby have prevailed with God. Fifthly, Gods gracing it, in that it is in Scripture usually put for the whole service or worship of God, as *Ioc. 2.32.* If I should insist on these or other like points, for the praise of *Invocation*; it would of it self grow to a long discourse, and be (I suppose) not very needfull, because many others have very well

well, and copiously written of it:
and so, it would bee but *actum*
agere; therefore heere, no more
but this, that vacancy for this part
of private Devotion, is given to
men of yeeres, more then to
others.

Concerning Meditation or
Contemplation, something
though not all that might be said
of it. Contemplation, in the
Schoole definesto bee, *Liber ani-*
mi intuitus in rebus, the mindes
free beholding of what is in
things. The Philosopher could
tell us that it is the mindes nou-
rishment or food, like to *Am-*
brasia and *Nectar*, which the
gods are fained to feed upon, and
no divine & heavenly athing is it,
that another could say, *Nulla actio*
diis digna videtur, prater Contem-
plationem. In a word, by Contem-

Contem-
plation
commen-
ded.

= Tho. 2 2.
quest. 180.
artic 3.

= Plato.

= Arist.
moral. lib.
10.

Matter of
meditati.
on.

plation, we have our conversati-
on in Heaven: and the objects of
this heavenly Exercise are many.
As namely, the Word of God,
which is a spacious field for our
thoughts and meditations to
range in, as *David* shewes, *Psalme*
119. the largest of all his *Psalmes*.
The workes of God also: the
Creation, Preservation, Redemp-
tion of the world; and therein
Gods glory, in his Power, Wise-
dome, Goodnesse, Mercy, Justice,
and his other Attributes. Our
owne particular estate likewise:
how miserable in our selves, how
happy through Gods mercy in
Christ Jesus. Our frailty and un-
certainty of our lives heere; the
last judgement, Heaven and the
joyes thereof, to bring us to
them: Hell, and its torments, to
keepe us from them: and other

innu

innumerable objects. I add here-
unto the sweet commemoration
of whatsoever good wee have
done by Gods help and assistance,
in the precedent daies of our pil-
grimage. O how happy are wee
if we can as *Hezekias*, humbly
plead with God, our integrity
and upright walking before him.
Also the delight which men doe,
and may take in ruminating on the
fruits of their wits, learning, and
labours; as *Homer* on his *Iliads*,
Virgil on his *Aeneads*, *Nevius* on
his *Bellum Punicum*, *Plautus* in
the repetition of his *Truculentus*,
and his *Pseudolus*. But above all,
(for in those other there was no-
thing but earth and dross in com-
parison) *David* on his Psalmes,
he was the sweet singer of *Israel*:
and (doubtlesse) a great comfort
it was to him, when his soule in

Psalm. 2.
3.

Contemplation fed on the sundry ravishing passages, touching the Creation and Providence of God over all his creatures, but specially his goodnesse towards his Church and people, in their many deliverances, and his innumerable benefits towards them, temporall and spirituall: and yet more feelingly, (if it might be) when he came home to himselfe, and cal'd to mind what God had done in his particular: how hee had advanced him, how graciously and mightily preserved him from the hands of *Saul*, &c. What pleasure and delight hee tooke in reading these things, his Psalmes doe abundantly testifie. In the penning and meditation whereof he may seeme to have soared up to Heaven, as on the wings of an Eagle, or in *Elias* fiery Chariot.

dry. He was the first that meditated on
the Hymnes himselfe had pen-
ned, after him to bee for the use
of the Church of God, even to
the end of the world.

Heavenly Contemplation cer-
tainely is a sweet comfort, and in-
credible pleasure doth it affoord
to men, which makes mee not to
marvaile at the Monkes in former
ages of the Church (for of the
new Monkes in the Church of
Rome, I say no more but *ben quam*
disimiles!) they were forsaken with
this kinde of life, as to give over
for this one joy of Contemplati-
on, all the honours, pleasures, ri-
ches they had before so highly
esteemed; falling (no doubt) up-
on *Salomons* resolution, that they
are all vanity and vexation. It is
therefore observed that among
the policies *Rome* hath invented
for

Contem-
plation
sweet.

Monkes of
old.

Sweetnes
of Solita-
rinesse.

1^o Tho. 2.
2^a. quest.
188. artic.
8.

1^o Tho. 3.2
quest. 172.
artic. 1.

for the upholding of the Papacy, this is not the best prevalent, that they have Monasteries for men to rest in, that in them, as is pretended, they may solace themselves in heavenly Contemplation, freed from the worldly cares and businesses, which had wearied them before. But howsoever this profession is abused by them, it is true that Contemplation brings great delight, *Secum vivere* is right worthy therefore the name of a priviledge, and *solitudo*, 1^o saith the Schoole-man, *est instrumentum congruum Contemplationi*, retirednesse is Contemplations opportunity. And againe, 1^o *Anima quando abstrahitur a corpore, aptior redditur ad percipiendum influxum spiritualium*, the soule sequestred from things corporall, is the fitter to receive the influence

ence of spiritualls. A happy *diuorticulum* is it to Old-men, so many of them as while they are thus by themselves, can truly say, *God is with us*, viz. to assist us in all good and godly cogitations, and to repell all that are euill.

Contrariwise, most miserable were mans estate, especially in these elder yeares (which it is not, nor cannot bee denied, bring with them a bodily weaknesse) were not their soules raised up and rap't, with great joy and rejoycing, by Contemplation. Consider that one place, *Psal. 4. 4, 5, &c. ad finem*. As there it fell out to David, so it shall to us, *If wee commune with our wine hearts upon our bed, and offer to God the sacrifices of righteousness, and trust in the Lord; howsoever worldly men*

Contem-
plation and
Old-mans
joy.

men wander in their thoughts, and cannot be settled in a right resolution touching the true Good: yet on us God will (while in our meditations our thoughts are on him alone, and all the powers of our soule are carried up to Heaven) lift up the light of his countenance on us, and thereby sprinkle our hearts with such joy as wil bring us to an holy security: we shall lay us downe and sleep in peace, true and sound peace.

Times of
peace fit
rest for
Gods
house.

In the first of Kings, Chap. 5. ver. 4, 5. Now (saith Salomon) The Lord my God hath given mee rest on every side, so that there is neither adversary nor evill occurrent: and behold I purpose to build an house to the name of the Lord my God, that (hee saw) was the fittest time for such a taske, the time of Peace and rest: and accordingly he

he finish it within the compasse
of seven yeares, 1 Kings 6. 38.
whereas *Ezra* and *Nehemiah* op-
posed by enemies, were a farre
longer time in reedifying that
Temple. So is it touching the
repaire of our soules and bodies,
the Temples of the Holy Ghost,
then are wee best fitted and in-
abled for this so great and necessa-
ry a work, when we are least di-
sturbed by our spirituall enemies,
as in OLD-AGE.

Certainely that great Philo-
sopher, though a Heathen, saw
somewhat this way, when he pla-
ced mans happinesse in Contem-
plation.

The innumerable errors of our
life, especially, our great and ma-
nifold sinnes, doe often and even
daily recayle upon the consci-
ence of every penitent sinner: and

Old-Age
hath least
distur-
bance.

Arist.
Ethic lib
10 cap 7.

Meditati-
on on
Gods
mercies is
a sinners
cordall.

no salve there is for this sore, no medicine to cure this sicknesse, but the multitude of Gods mercies meditated on, and applied by faith, which bring in continually matter of great comfort to the poore, fainting, and almost perishing soule.

Old age
fittest for
meditation.

Now for this sweet solace, no part of our life gives so good opportunity, as our elder yeares, in which we have both an immunity from bodily labours, and freedom from earthly pleasures, as hath beene shewed. This therefore is a great and much to be esteemed benefit of OLD AGE, a singular Priviledge.

CHAP.

CHAP. V.

*Containing the conclusion of
the Discourse.*

ANd now, because I have in
this Tract, digressed some-
time from the professed subject
of it, and touched upon the other
ages of this life, by way of com-
paring them together; I would
from that which hath been said,
raise an exhortation to so many of
the ages as are capable of it: in
imitation of the Apostle, 1 John 2.
12. *I write to you little children, I
write to you Fathers, I write to you
Young-men, &c.*

First therefore, to Children.
O how happy are yee, if now in
these your tender yeares, like
young plants, ye be set straight in

Children
happy if
well sea-
soned.

* 2 Tim. 3

15.

* 1 Pet. 2

* Pro. 22.

6.

a fruitfull soyle: if now, as new
 vessells, ye be seasoned with sweet
 and wholesome liquor; if now,
 with ² Timothy ye know the holy
 Scriptures; if ye now ¹⁵ desire the
sincere milke of the Word, and doe
 therein tast how bountifull the
 Lord is. Certainly after these
 your so good beginnings, yee
 will be blessed in your further
 proceedings, increase daily in
 grace and Christianity, and grow
 still neerer and neerer to perfecti-
 on: and when ye are come to-
 wards the end of your Pilgri-
 mage, and doe waxe old; which
 ye already desire, if not in respect
 of the age it selfe, yet out of
 an unwillingnesse to die, and
 that yee may bee partakers of
 the blessing of long life. * Being
 taught in your child-hood the trade
 of your way, when yee are old yee
 shall

new shall not depart from it: and
 sweet through it yee shall abundantly
 reap the fruit of this your seed-
 time. A vertuous and godly
 child-hood, is a sure foundation
 for happinesse in all the follow-
 ing ages.

But this premonition will sort
 better, and be more effectuell, gi-
 ven to Parents: to them who live
 in their children, when them-
 selves are dead and gone: to them
 who are intrusted with them in
 their tender yeares: to them,
 who in their children shall bee
 either happy or miserable: happy
 in their happinesse, if they set
 them in the right way, while they
 are more easily brought into it:
 and miserable in their misery
 likewise, if then they neglect
 them.

In the next place to Young-
 men

Parents
 must well
 season
 children,

Youth
must pluck
out weeds
growne in
child-
hood.

men. Hap'ly the weeds, which
(through the corruption of nature
and your security) have (un-
awares) sprong up in your lives
while you were children, are
many and ranke: suffer them
now to bee plucked up by
the rootes. For when they
grow in strength, as you in
yeares, *Infelix lolium & sterilis
dominantur avena*, they will
domineere over the good seed
that is sowne in you, and choke
it.

Youth
needs
great cir-
cumspeti-
on.

Say not, resolve not with your
selves, wee will rejoyce in our
youth, and will set our hearts, & to
Rather be exhorted and perswaded
now in your youth to *Remember
your Creator*. You must know
that for you the bit is fitter and
more use then the spur. The heat
of your blood and quicknesse
yo

which your spirits doe prick you forward; but the thing is not so (unmuch how fast, as how well yee live) runne. Know, and forget it not, that yee walke on slippery ground. *⁊ Vicina est lapsibus adolescentia* (saith a Father) youth of the all ages, is most subject to falling: you if Yee have need therefore of the greatest circumspection and wariness. Bodily pleasure (of which I see before) hath the face of a friend, but the heart of an enemy; a most insinuating enemy it is; and therein you is it most busie, and prevails most; where there is least watchfulness, to keepe it out, least strength to resist it, and greatest aptnesse to entertaine it, as ordinarily there knows in this your age: *⁊* wherein (saith one) lust and disorderly affections are to vertue, as greene wood to the fire.

*⁊ Ambrosius
de viduis
lib. 1.*

*⁊ Hieron.
ad Nepot.*

Carelesse
young-men
worke
then
beasts.

* Terent.
in Adelph.

Care in
youth be-
liefts fu-
ture ages.

Thinke yee never of the evill
daies that are comming, the win-
ter of your life: then are you not
so wise as many other creatures
much inferiour to you, being
void of reason and understanding.
Shame ye not to be set to Schoole
to the Ant, *Pro. 6. 6.* when reason
is eclipsed by sensuality, men be-
come worse then the brute beasts.
Be not sensible onely of the pre-
sent, of that * *Quod ante pedes in*
modo est, which is before you,
and at your foot as it were: but
looke forward to the end of this
and the beginning of the next life.
What you now sow in youth, you
shall reape in age. If now ye pro-
vide for health, for a good out-
ward estate, and chiefly for grace
and the inward furniture of thine
soule; yee shall have the benefit
and comfort of it, when yee are
old.

will be old. If not, most miserable will
win- yee then be, by the neglect and
not losse of them.

I perswade my selfe, and am
confident of it, that there is not
an Old-man in the world (such
onely excepted as never had, nor
yet have so much as common wit
and understanding) that doth not
see how (were he now in his first
pre-yeares of discretion) hee might
improve his talents (be they moe,
you or be they fewer) to his exceeding
great advantage, this men of
this yeares see when it is too late. Stu-
dy you therefore this art of im-
prooving (especially in grace and
goodnesse) now in this your time
out for growth, and put it in practice
yeare after yeare : you cannot
f thinke how rich it will make
you : how the increase will come
e and upon you, use upon use ; in this

Old men
see how
former
yeares
might
have been
better im-
ployed.

Youths
fault to
scorne
Old. Age.

Youth
must hear-
ken to
Old-men.
b In Epist.
ad August

a Lib. de
ordine vi-
te.

onely lawfull kind of usury.

I cannot end, till I have left with you one caveat, or advice more. It is this: that yee must be so farre from the common sinne of casting a scornefull eye on Old-men; as to thinke your selves never so well sorted, as when yee are in their company. And this counsell yee shall take, not from me, but from Saint ^b Ierom: *Difficilibus ac morosis senibus, aures libenter prebeto: qui pro-verbiorum sententijs adolescentes ad recta studia cohortantur.* Lend thy attentive care willingly to Old-men, seeme they to you never so froward, and hard to please: for by their wise speeches and counsels, young-men are brought into a right course of life. And with him also agrees ^c Saint Bernard: *Aequalium usus dulcior, senum tutior.*

Young
men must
be conver-
fant with
Old-men.

tutor, hap'ly (saith he) thy con-
verse with thy equals, who are
ready to humour thee, may bee
more pleasing to thee: but thy
safest and most profitable way, is
to be conversant with thy betters
and elders, so much as thou maist.
Resolve therefore as one did,
*Quoad possitis & liceat, a senis la-
tere nunquam discedere*: never to
depart from the side of the
Old-man, with whom thou maist
have leave to converse. And
heere it may fitly be remembred,
that the young-men which gave
Rehoboam bad counsell, were such
as had growne up with him,
1 King. 12. 8.

Now, to men of mature, or
middle-age, thus much. This is
your Autumne, the yeare of
your life is whirl'd about and
now come towards the period.

Middle-
age must
redeeme
the time,

Have yee hitherto beene unthrifts? hath your child-hood and youth brought in little or nothing? O then how must you now bestirre you! Yee have neglected the first spring of your yeere: the latter is now come, and that is your next season, though not so hopefull as the other. Yet now at last awake, and begin to looke about you: Repent you of your former failings, and presse now hard towards the marke: the harder, because formerly ye have lost much time, and that which remaines to you, is but short.

Good things must be communicated.

On the contrary, have yeethrived by your endeavours, and Gods blessing upon them in times past? are yee now increased both in outward and inward riches, and become great among them with whom yee live? O then

then let your neighbours bee the better for it: Let there bee to them, *aliquid boni, propter vicinum bonum*. Let not your greatness make others little, either in themselves, or in your esteeme. Let not your wealth bee their woe and poverty, your honour their disgrace and abasement. Bee not like the tall Cedars that overtop the the lowly shrubs. If yee be wise and know much, let others light their candle at your lampes. Know that whatsoever you have or are, you have received it, and not for your selves alone, but that others may have from you as freely, as you from the great DONOR.

Lastly, to my selfe, and my *coetanei*, all that are farre gone in yeares. Let us now being neere the end of our journey,

of

Old-men
must look
back to
their former
passages.

of our travaile towards the heavenly Canaan: and having passed through the dangerous and troublesome wildernesse of our life, imagine our selves to bee on some high mountaine, on *Pisgah*, the top of *Nebo*, if you please: where *Moses* was being of the age of 120, when he had finished his course, and his many, his 42. wearisome journeyes were at an end, and from thence let us looke back to the sundry passages of our life past (as hap'ly *Moses* did to his and the peoples wandring in the wildernesse, though hee ascended the Mount to another end) calling to mind how God hath dealt with us (least wee fall into the unthankfullnesse of that people) how God hath preserved and kept us continually, in the wombe, and

and in our comming into the world, as forth of our prison in Egypt: in our infancy, childhood and riper age. And on the other side, that wee may see and acknowledge that Gods patience hath still gone along with his mercies and bounty towards us; Let us cast up (so neere as wee can) all the particular failings and errors of our life: How wee have wandred up and downe in the daies of our pilgrimage towards heaven: How wee have (as the *Israelites*) in our journeyes gone crookedly, sometimes forward, otherwhile backward: now neere to our *Canaan*, anon further off, never ^d making straight steps to our feet. And chiefly, let our greatest sinnes stand ever before us (as *Dauids* did, *Psal.* 51. 3.) and be laid to heart: and that now while

Old men
mult think
of their
former
failings.

^d Heb. 12.
13.

2 Cor 6.

2.

Luk. 19

42.

Old-Age
most calls
for repen-
tance.

while it is *a time accepted, and the day of salvation*. While it is *our day*, this certainly is ours, whether the morrow will be our day, we know not.

That which often deceives younger men (the blind hope that they shall live yet many yeares, and that therefore there is no hast of their repentance or amendment) cannot have the least colour for our deferring. Our very yeeres, besides the sense of our frailty, daily and houely call upon us to prepare for death, by making up our last account.

To conclude all: because in the precedent Tract, something hath beene said in the defence and praise of our despised age; for admonition therefore (least we should deceive our selves in
our

our particulars) let the following
Distick bee ever remembred by
us.

*Qui laudat quasi jam facias, quæ non facis, ille
Laudando monet, & quæ facienda, notat.*

Art thou heere prais'd unworthily?
Then to be worthy, learne thereby.



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THO: WYKES. R. P. Ep. Lond.
Cap. Domest.





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